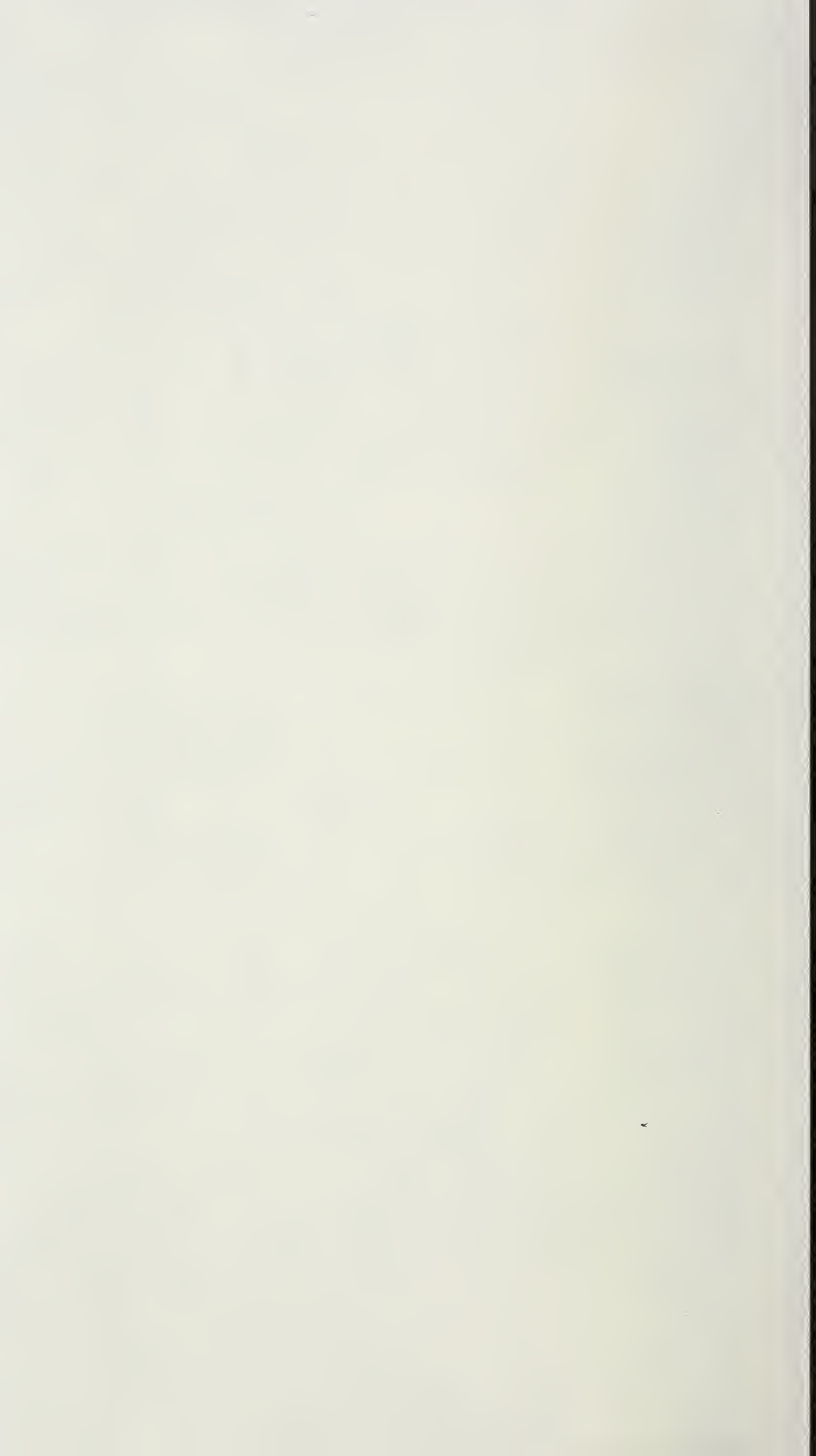
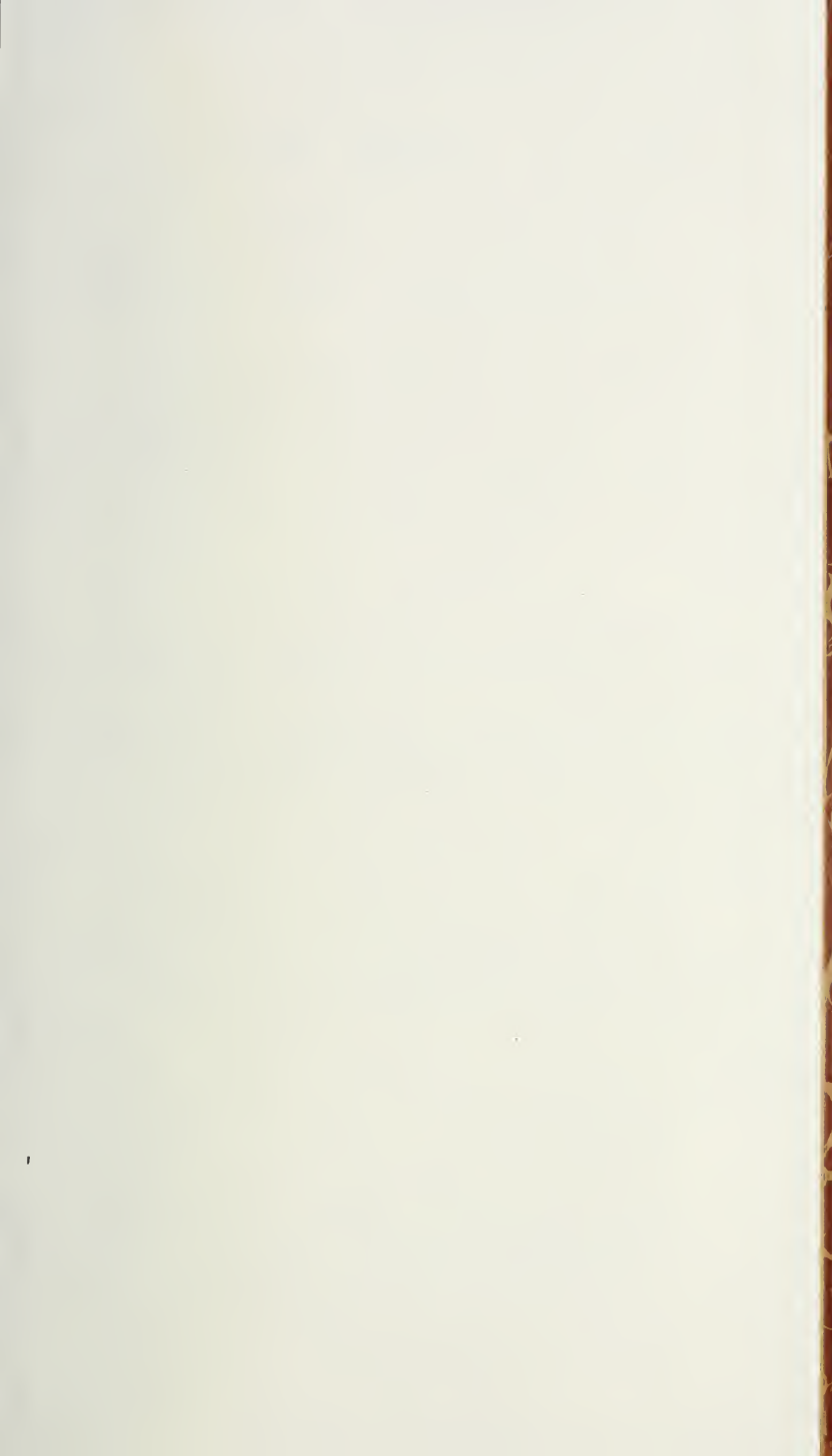












אמונת ישראל

THE

78
FAITH OF ISRAEL,

SELECTED FROM THE WRITINGS OF THE MOST

EMINENT DIVINE PHILOSOPHERS
AND COMMENTATORS.

BY RABBI TOBIAS GOODMAN,

PUBLIC LECTURER TO THE CONGREGATION OF ISRAEL, AND TRANSLATOR OF THE
CELEBRATED PHILOSOPHICAL WORK בחינת עולם "INVESTIGATION OF
CAUSES," &c., &c.

This work is designed to rescue the sacred words of God from
the attacks of the enemies of Holy Scripture and Revelation ; and,
without interfering with any other religious doctrine, to shew the
true sense of the divine Law.

LONDON;

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SELLER, 2. KING STREET, COVENT GARDEN.

1834.

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ERRATA.

Page 7, line 4, *for* רימזא *read* רימזא.

— 61, — 6 & 8, — fire *read* cloud.

— 90, — 25, — Jesias *read* Isaiah.

— 136, — 6, — אמונת נקיה *read* אמונת נקאה.

— 177, — 16, — permitted *read* not permitted.

— 207, — 13, *dele* he is *before* he has been.

JOHN WERTHEIMER, PRINTER,
LEMAN STREET, GOODMAN'S FIELDS.

TO
MOSES MONTEFIORE, ESQ.

פזר נתן לאביונים • צדקתו עמדת לעד • קרנו תרום בכבוד :

“He hath dispensed charity to the needy; his righteousness endureth for ever; his horn shall be exalted with honour.”

S I R,

Having been enabled by your benevolent assistance and that of your excellent and amiable lady, to complete the publication of this work, which is designed to elucidate and render clear the Faith of Israel, and to furnish that instruction in the principles of our religion which our brethren so much require, I beg leave to dedicate my work to you; and in doing so, I take the liberty of thus publicly recording my obligation to your goodness, and expressing my heartfelt gratitude for the liberality and kindness you have shewn to me:—and, at the same time, I cannot but indulge the hope, that other wealthy individuals may, by your noble example, be induced to follow your steps. With sentiments of highest respect, I subscribe myself,

S I R,

Your very humble and obedient Servant,

TOBIAS GOODMAN.

February, 1834.



P R E F A C E.

למה שהצלחה אנושית נתלית בעיון ובמעשה :

IT is evident that the temporal prosperity of man and his eternal salvation depend on the knowledge of sacred truth and in the practice of virtue; and, in accordance with this truth, the present work, called *אמונת ישראל* *The Faith of Israel*, is also divided into two parts, *המדרע והמעשה* — 1. The Knowledge; and—2. The Practice of the Divine Law. The first part contains theological discourses, and will treat of the essence and theory of the Sacred Law, denominated *אמרי בינה* Biblical Dissertations; and the second part called *דרך היים* *The Way of Eternal Life* להורות את הדרך אשר ילכו בה • ואת המעשה אשר יעשון

treats on the practical part of the precepts contained in this peculiar law.

The Royal Psalmist, when meditating on the law of God, finding the unlimited extent of the sublime sense of the words of God, exclaimed —

“לכל תכלה ראיתי קץ רחבה מצותך מאד” *

“I have seen an end of all perfection, but thy commandment is exceeding broad.” (Ps. cxix. 96.)

Volumes would be required to explain and to elucidate even one precept, in order to shew the motive, design, virtue, and all the particular branches of that precept; consequently the knowledge and instruction contained in the following pages must only be considered by our readers, כטפה מן הים וכניצוץ מתורתינו הקדושה שנקראת אש דת as a drop of the great ocean of wisdom, and a spark of our sacred “Fiery Law.” (Deut. xxxiii. 2.)

By the learned and most eminently distinguished divine philosopher, Rabbi Moses Maimonides, in his celebrated work מורה נבוכים *Moreh Nebuchim*, we are furnished with an excellent reason why our divine law is figuratively compared to water; observing, as in the sea, pearls and treasures are to be found, but cannot be obtained without diving, which, to prevent danger, requires caution and ability; so will our sincere and diligent researches in the law of God, be repaid with valuable information, and spiritual gratification: but that we may not, in attempting to penetrate the mysteries of knowledge, be lost in a boundless

sea of conjecture and confusion, we are provided with solid and immutable principles, with rules and maxims that constitute the basis of our faith, and which will conduct us safely to the summit of wisdom and knowledge.

The author conceives it to be his duty to exhort and call upon those Israelites, who unfortunately are deficient in the knowledge of the Divine Law, and consequently are unacquainted with the essentials of that law and the basis of their faith, to read this work, *אמונת ישראל* The Faith of Israel, attentively, to meditate on it duly, and repeat every page and passage until a perfect comprehension, and an intimate acquaintance with it be attained: thus, by devoting daily an hour to that holy purpose, with pious intention, purity of mind, and sincerity of heart, they will be animated and assisted by Divine Providence, will ultimately discover valuable information, and will progressively advance in the knowledge of the Sacred Law.

The truth of the above exhortation is conspicuously corroborated by the following instruction of the Royal Moralist—

”אם תבקשנה ככסף וכמטמונים תהפשנה • אז תבין יראת
ה' • ודעת אלהים תמצא • כי ה' יתן חכמה • מפיו דעת
ותבונה •”

“ If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For

the Lord giveth wisdom; out of his mouth come knowledge and understanding.” (Prov. ii. 4. 5. 6.)

The following pages are offered in the spirit of liberality to the notice of a generous and enlightened public. They contain nothing that may offend or interfere with any religious doctrine; the object is, to show the true and genuine sense of the Law of God; to rescue his sacred words from the attacks of the common enemies of Holy Scripture and Revelation; and to delight and elevate the souls of the lovers of truth.

It was the supreme will of the Omnipotent God to choose Israel for his peculiar people; to be instrumental to his design of establishing the name of God throughout the world; and to diffuse the light of truth and morality to all nations: as recorded—

“והייתם לי סגולה מכל העמים כי לי כל הארץ”

“Ye shall be a peculiar treasure unto me above all people; for the whole earth is mine.” (Exod. xix. 5.) The spirit of this verse is manifest: namely, ‘All the nations of the earth are my treasures; I desire their preservation; their present and future prosperity; and through you, my peculiar treasure, it shall be accomplished.’

Israel being elected his peculiar people, he gave them, therefore, a peculiar law. To establish that law firmly and for ever, God himself, condescended to communicate the ten commandments to his people, so that all miracles that might hereafter be

produced should be insufficient to seduce them from their faith, or to accept any other law, unless they hear again the voice of God ; which may be to strengthen, but not to change what he had once decreed, according to his own declaration —

“ כי אני ה' לא שניתי ואתם בני יעקב לא כליתם ”

“ For I am the Lord, I change not, therefore ye sons of Jacob are not consumed.” (Mal. iii. 6.) For, as his existence is eternal, so is his choice eternal ; and the Law delivered to us through his faithful servant Moses is therefore entitled to our eternal belief : which excellent truth is plainly confirmed by the words of God —

“ ויאמר ה' אל משה : הנה אנכי בא אליך בעב הענן : בעבור ישמע העם בדברי עמך : וגם כך יאמינו לעולם : ”

“ And the Lord said unto Moses, Behold I come unto thee in a thick cloud, that the people may hear when I speak unto thee, and in thee also they will believe for ever.” (Ex. xix. 9.) Thus we are the sons of the everlasting covenant. We have entered into it by taking upon us alternately its blessings and curses ; and it is therefore at our peril to deviate from it.

The sons of Noah (an appellation including all nations) have been also provided, by the infinite wisdom of the omniscient God, with **שבע מצות** Seven Precepts ; which, upon investigation, will be found to be seven grand rules, comprising a great portion of the **תריג מצות** Six Hundred and Thirteen Precepts of our peculiar Law, sufficient for their social and political

organization, temporal prosperity, and blissful state in futurity.

The children of Israel have learned lessons of charity in the school of adversity: and they are likewise commanded by the Lord their God —

“ואהבתם את הגר כי גרים הייתם בארץ מצרים:”

“Love ye therefore the stranger or sojourner, for ye were strangers in the land of Egypt.” (Deut. x. 19.)

The Hebrew word גר *gair*, stranger or sojourner, is applicable to a גר צדק proselyte of the covenant, and also to a גר תושב proselyte of the gate.

The latter, by adhering to the seven precepts, being free from idolatry, was allowed to sojourn in the Holy Land: but the idolater, who is called נכרי *nachri*, was, according to Law, not permitted to reside therein; which will hereafter be amply discussed and established.

We must, therefore, consider all mankind as one great family, supported and protected by Divine Providence. Animosity and resentment should not be harboured against any one for difference in religious sentiments; but love and friendship should prevail amongst men as long as their religion is founded on the fear of God and the love of their fellow-creatures: and then let us wait for the day when the following prophecy will be realized and established.

“כי אז אהפוך אל עמים שפה ברורה לקרא כולם בשם ה' ולעבדו שכם אחד:”

“For then will I turn to the people a pure language,

that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. iii. 9.)

The original work was written in Hebrew, and it was intended to have been printed accompanied with an English translation ; but at the suggestion of several literary friends it was deferred for the present, in order to lessen expence, and place the work within the reach of the public in general : yet as no language can equal the Hebrew in comprehensiveness and energetic expression, all Scriptural quotations and Talmudical records are therefore given in Hebrew.

A theological and philosophical discourse on the sacred axiom "ראשית חכמה יראת ה'" "The fear of the Lord is the beginning of wisdom," is prefixed as an introduction to the work, accompanied with a treatise on the Creation ; of which, in order not to diminish its intrinsic worth, the full original Hebrew is given with the English.

To commend, or speak in praise of, the present work, would be superfluous : the name, "The Faith of Israel," is sufficient to entitle it to high respect and consideration. Yet the author thinks proper to state, that the work has been carefully selected from the best writings of our divine philosophers and commentators : and he hopes therefore that his endeavours to render it beneficial to the public in general will not be in vain ; every passage being well illustrated—

every difficulty removed—the most rare and sublime doctrine fully digested—and the whole thus reduced within the comprehension of every capacity.

The nature of the work requires at times the repeating or recapitulating of subjects, in order to avoid ambiguity ; and the judicious reader will admit, that beauty should be disregarded when truth may be injured.

INTRODUCTION.

זה השער לה" צדיקים יבואו בו •

*This gate is unto the glory of the Lord consecrated,
Enter ye righteous to become in his fear completed.*

הרב : בוא בני ברוך ה" ואאלפך חכמה :
”בתהלכך תנחה אותך • בשכבך תשמור
עליך • והקיצות היא תשיחך ;”

רמז לשלשה זמנים • החיים • והגויעה • ותחית המתים •

ופירושו

”בהתהלכך” בעולם הזה • החכמה תאיר לפניך • תנחה
אותך במעגלי צדק • ותכין לך את הדרך
הישר אשר תלך בה :

”בשכבך” כי יבוא עת גויעתך • ויפרד הגוף מהנפש •
החכמה תשמור עליך : נשמתך תהא צרורה
בצרור החיים • אף בשרך ישכון לבטח • עד אשר תעמוד
לגורלך לקץ הימין •

”והקיצות” ליום הדין הגדול והנורא • היא תשיחך •
 ותמליץ בערך • להנהיל אותך מרב טוב
 הצפון לייראיה • ולחושבי שמו • אשר עין לא ראתה •
 אלהים זולתך •

Preceptor.—Come my son, thou blessed of the Lord, and I will teach thee wisdom. “When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk for thee.” (Prov. vi. 22.) This verse represents, figuratively, life, death, and resurrection.

EXPLANATION.

“When thou goest, it shall lead thee.” In travelling through the difficult road of life, bewildered in darkness and surrounded with temptations, Wisdom shall diffuse her light before thee, lead thee in the path of rectitude, and prepare for thee the righteous way, wherein thou shalt proceed.

“When thou sleepest it shall keep thee.” At the time of thy dissolution, when the soul is parted from the body, it shall keep thee: thy soul shall be bound in the bundle of life, thy flesh shall also rest safely, until thou shalt rise up at the time of the resurrection.

“And when thou awakest, it shall talk for thee.” In the great and awful day of judgment, Wisdom shall plead for thee, to cause thee to inherit the abundance of that goodness which is stored up for them who fear the Lord and revere his name, which no eye ever beheld, O God! besides Thee.

התלמיד: רבי אלופי ומיודעי • אם מצאתי חן בעיניך •
 הקם נא לעבדך אמרתך • דבר אדוני • כי
 שומע אני עבדך • דרכי חכמה הודיעני • כאשר נדרת
 בפוך • בילדותי תסמכני • בבחרותי תחזקני • עד זקנה
 ושיבה תנהלני • ועד אגוע לא תסור ממני •

Disciple.—Reverend and benevolent preceptor, if I have found grace in your sight, let your kind offer, I beseech you, be realized without delay; your submissive servant is very solicitous to receive, with profound attention, your sacred lessons, and with thirstiness to imbibe your inestimable instructions of wisdom. In my childhood Wisdom shall lay the basis of my future pious and virtuous life; temper and calm the ardent propensities and violent passions of my vigorous and blooming youth; lead, support, and comfort my heart in my old and decrepit age; and, to the last moment of my life, Wisdom shall abide with me and not depart.

הרב "הן יראת ה' היא חכמה • וסור מרע בינה •" • הצלחה
 אמיתית לא תושג מבלעדיה • ואורח לחיים נצחיים
 מעגלותיה •

כל כתבי הקודש • וספרי חכמים וסופרים • מעלת יראת
 ה' הם מהללים • וכולם עונים ואומרים ביראה •
 שהוא ראשית חכמה ותכלית • וכל שאין יראתו
 לחכמתו קודמת • לא תביא לו תועלת • ולא מתקיימת •

Preceptor.—"Behold the fear of the Lord, this is wisdom; and to depart from evil, this is understanding."
 (Job xxviii. 28.) True prosperity cannot be obtained

without that exalted fear, whose paths are direct to bliss and eternal salvation.

All the sacred writers and the learned and wise are of one opinion respecting the following axiom:—The fear of the Lord is indispensably the beginning of all knowledge and wisdom; and, consequently, that whatever knowledge or wisdom is not preceded by that fear, nor directed to the same end and purpose, will never reach any state of perfection, nor compensate or gratify its possessor with the expected success, nor procure him any real advantage.

**הרב גודל מעלת היראה • כתוב בתורה • ושנוי
בנביאים • ומשולש בכתובים •**

Preceptor.—The pre-eminence of the fear of the Eternal is recorded in our Sacred Law, repeated in the prophets, and stated by the inspired writers in Hagiography.

בתורתנו הקדושה תמצא מקום כבודה •
”ועתה ישראל מה ה' אלהיך שואל מעמך • כי אם
ליראה את ה' אלהיך” : והיראה תהיה לך
 כסולם • לעלות ממעלה למעלה • וממדרגה למדרגה •
 לעשות ולקיים ככל הדברים הכתובים בפרשה : והם •
 “ללכת בכל דרכיו” פירושו • להרבה במדותיו • “לאהבה
 אותו” • מהיראה • תבוא אל המעלה העליונה • לעבוד
 את ה' מאהבה • “ולעבוד את ה' אלהיך” • בין שיתנהג
 עמך במדת רחמים • בין שיתנהג עמך במדת הדין •
 “בכל לבבך” • בשני יצרך • “ובכל נפשך” • אפילו הוא
 נוטל את נפשך • “לשמור את מצות ה' ואת חקותיו” •

”לשמור” • לעשות גדרים וסיגים למצות • ואפילו לחוקים • שאין אתה יודע טעמן • ”אשר אנכי מצוך היום” • שיהי חביבין עליך • כאלו היום נתנו • ”לשוב לך” • לעולם שכוזו טוב •

In our Holy Law we find her glory.

“And now, O Israel ! what doth the Lord thy God require of thee but to fear the Lord thy God ?” (Deut. x. 12. 13.) By that exalted fear you will be animated to seek after, and will progressively succeed to, a state of perfection, and be accomplished in all the following divine injunctions :--

“To walk in all his ways ;” i. e. to imitate all his divine attributes.

“To love Him ;” the most perfect, and permanent worship.

“To serve the Lord, thy God ;” to serve the Eternal, whether he manifests himself in the administration of justice, or in the lenient exercise of mercy.

“With all thy heart,” indicates both the rational and sensual inclinations ; and “with all thy soul,” even to sacrifice our lives for the glory of God.

“To keep the commandments of the Lord and his statutes.” The Hebrew word לשמור is also to guard, i. e. to make a fence to the divine precepts.

“Which I command thee this day.” The term this day is applicable to a present time, meaning, that the divine precepts shall be so acceptable, your wish and desire to perform them so ardent, that they shall always appear as if the law of God had been received by you this present day.

שנוי בנביאים •

"והי" אמונת עתך • חוסן ישועות חכמה ודעת • יראת
ה" היא אוצרו •:

Repeated in the Prophets.—"Wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure."
(Is. xxxiii. 6.)

ומשולש בכתובים •

"ראשית חכמה יראת ה" • שכל טוב לכל עושיהם •
תהלתו עמדת לעד •: תן לבך לקשר שלשה חלקי
המקרא • המשורר אמר • ראשית חכמה יראת ה" •
והחכמה עם היראה • יביאו אותו אל המעשה • ויתנו
שכל טוב לכל עושיהם • ובוזה האופן • תהלתו מהיראה
והחכמה והמעשה עומדת לעד • כמו שאמרו • כל
שייראתו קודמת לחכמתו • חכמתו מתקימת • ומכלל
הן • אתה שומע לאו •

The inspired Psalmist.—"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments. His praise endureth for ever." (Ps. iii. 10.)

In order to obtain the true intrinsic sense of the verse, we must attentively observe the connection of its three parts. We may suppose that a man possessed of wisdom, without being accompanied by the fear of God, might still, through the frailty of human nature and innate propensities, deviate from the path of rectitude: then the praise acquired by his wisdom will consequently vanish, and be changed into censure: whereas a man endowed with wisdom,

preceded by the fear of God, will probably act and conduct himself according to the dictate of wisdom, and his praise will then endure for ever, *and find favour and good understanding in the sight of God and man.*

במשלי שלמה • "יראת ה" ראשית דעת • חכמה ומוסר
 אוילים בוז • : לבוא אל הביאור • פקח עינך • שהחכם
 קרא בתחילת ספרו • לארבעה הנקובים בשמותם •
 והם • הפתי • והנער • והחכם • והנבון • וזרם ללמוד
 ולקנות תועלת בספרו • והנה נתן טעם לשבת על זה •
 ואמר • יראת ה" ראשית דעת • והוא כלל לכל
 הלומדים • שראוי שיקדים להם יראת ה" • כי היא
 ראשית הדעת והלימוד • ולכן קראתי גם כן לפתי
 ולנער • כי אף לפחיתות ערכם • אפשר שאינם מחוסרי
 יראת ה" • וישכילו בלימוד • אבל אוילים • מפני שהם
 ערומים מיראת ה" • חכמה ומוסר בוז • ולזה לא
 קראתי אליהם • ומזה הטעם גם כן • אמר בספרו • אל
 תוכח לץ פן ישנאך • באזני כסיל אל תדבר • כי יבוז
 לשכל מליך :

By the Royal Moralist.—"The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction." (Prov. i. 7.) Judicious reader, you will find that the Moralist called in the foregoing verses upon four characters: viz. the simple, the young or inexperienced, the wise and the understanding; exhorting them to be attentive to his moral precepts, and that he is confident of their success in attaining a degree of knowledge and perfection. He observes,

then, in the above verse:—"As the fear of the Lord is the beginning of knowledge," 'I thought it proper to call upon and exhort the simple and the inexperienced, notwithstanding their defective state; for as they may be possessed of the fear of God, they will undoubtedly gain and advance by my instruction: but fools (in the Hebrew **אוילים** *avilim*, which implies the most vicious characters) despise wisdom and instruction; for as they are destitute of the fear of God, no hope of success can be entertained, and they are, therefore, omitted in my exhortation; and for the same reason we are instructed by the Moralist:—"Reprove not the scorner, lest he hate thee;" (Prov. ix. 8.) likewise, "Speak not in the ears of a fool, for he will despise the wisdom of thy words." (Prov. xxiii. 9.)

"ראה מה נבא ישעי" • על מעלת המשיח וממשלחו •
 חכמתו • גבורתו • וצדקתו • והריחו ביראת ה' • לא
 למראה עיניו ישפוט • ולא למשמע אזניו יוכיח • ושפט
 בצדק דלים • והוכיח במישור לענוי ארץ • והכה ארץ
 בשבט פיו • וברוח שפתיו ימית רשע • : הן יראת ה'
 תתן לו הכה והממשלה • כי היא על כל חכמות נעלית •
 ולה יאתה המלוכה •

Behold what Isaiah prophesies respecting the Messiah — of his power, wisdom, dignity and probity — "And he will make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither shall he reprove after the hearing of his ears: but he shall judge the poor with

righteousness, and reprove the meek of the land with equity; and he shall smite the earth with the rod of his mouth; and with the breath of his lips he shall slay the wicked." (Is. xi. 3, 4.) Hence you will infer, as it is the fear of the Lord which will cause the anointed to become invested with all these peculiar virtues, powers, and qualifications, that this exalted fear is the beginning of all Wisdom, and that to her appertaineth priority and dominion.

גם המלך החכם • אשר עליו נאמר • ויחכם מכל אדם
שואל ודורש בפתיחת ספרו • "מה יתרון לאדם בכל
עמלו"; הבל הבלים אמר קהלת • על העולם הזה
וקנינו • ואחר שהתאמרת כל דבריו • ברוב נסיונו
וחכמתו • "את האלהים ירא ואת מצותיו שמור" • הוא
חתימת ספרו • "כי זה כל האדם" • יתרונו • מעלתו
ותכליתו •

The Royal Philosopher, who above all men excelled in wisdom. — "What profit has a man of all his labour" (Ecc. i. 3), was first his enquiry; and after having proved and established, by his great experience and wisdom, that this transitory life with its worldly and temporary enjoyments is but vanity, he came to this conclusion:—"Fear God and keep his commandments, for this is the whole duty of man" (Ecc. xii. 13): in this only consists his superiority, his advantage, and the very design and purpose that he was created for.

התלמוד • רבי אלופי ומיודעי • ראה דברך ישרים
ונכוחים • על פי תורתנו הם מיוסדים •
לכן על גרגרותי יהי נקשרים • ועל לוח לבי נכתבים •

Disciple.—Most reverend and benevolent preceptor, behold your words are true and just, founded and established by divine authority; they shall, therefore, be fixed to adorn my neck, and deeply engraven on the tablets of my heart.

הרב עד הנה הוריתך באמת ואמונה • שיראת ה' היא
ראשית ותכלית החכמה • ועתה באתי ללמדך
האחת מאוד נתעלית • היא יראת ה' טהורה •

דע שמלת יראה תאמר על שני פנים • האחת היא
הפעלת מהנפש החיונית • כשתרגיש איזה דבר
מחריד : כאלו תאמר פחד האדם מאויבו • כי יבוא
עליו וחרבו שלופה בידו • או מדוב שכול כי יפגע בו • וזה
היראה תמצא גם כן בבעלי חיים • אשר ימס לבם כמים :
כמו הכבש מהזאב או הגדי מהנמר : ובתורה מצינו
דוגמתו • כמו שאמר יעקב בתפילתו • הצילני נא מיד אחי
מיד עשו • כי ירא אנכי אותו : והמין השני הוא מפעל
השכל • והיא היראה הנמשכת מפני הכרת מעלת הדבר
הנורא : ודוגמתו • ומדוע לא יראתם לדבר בעבדי במשה :
וגם מפני מעלת אביו ומעלת רבו • אמרו מורא אביך
כמורא רבך ומורא רבך כמורא שמים : ומזה המין מצינו
גם כן ביעקב • וירא ויאמר מה נורא המקום הזה • כי
מפני הכרת מעלת המקום וקדושתו נתחדשה בו
יראתו : ובישראל מצינו שיראו האומות מהם על מעלת
קדושתם • כמו שכתוב וראו כל עמי הארץ כי שם ה' נקרא
עליך ויראו ממך : ושני אלה מיני היראה נמצאו בנו בערך

אלהינו יתברך : כי הנה האנשים החסרים יפחדו ממגור
 הרעות הגדולות המשולחות מפניו יתברך * ומהפגעים
 הרעים המתרגשות לבוא בעולם : אמנם השלמים לא
 יפחדו מזה המין * אבל יש להם יראת השכלית
 לרוממתו יתברך : כי בהתבונן האדם רוממות האל
 יתברך בפעולתו * ויערוך לנגדו פחיתת האדם וקטנו *
 והחסד והטוב אשר גמל עמו * יחרד ויבוש לעשות
 דבר נגד רצונו : כמו שיבוש האדם לעשות דבר בלתי
 הגון לפני אדם גדול * אף אם לא ישיגוהו נזק בזה
 וזה המין מהיראה הוא המשובת * כי טבע השכל
 יכסוף אליה * ובוזה המין תבחר * והיא עצם אהבה *
 ועליה נאמר יראו את ה' קדושו :

It is requisite to inform you, that when enquiring into the cause by which the fear of the Lord is produced, we must necessarily divide that fear into two classes, calling the one inferior, and the other superior. The inferior originating from the animal life, which is the fear of punishment, beholding the various misfortunes, accidents, sufferings, and afflictions to which human nature is subject; and although that fear or terror produces often a sober and pious conduct of life, yet that sort of fear is neither fixed nor firm, nor of the same stability as that superior fear which takes its origin from the faculties of the rational soul, which, when contemplating the unlimited greatness, might, wisdom, and goodness, of her God and Creator, is filled with reverential awe, respect, and gratitude; and consequently is ashamed of doing any thing against His

holy will, and of offending the Almighty, who is מלא כל הארץ כבודו the Omnipresent, and beholds all his actions.

A man possessed of the fear of God, established on such a firm basis, and such pure principles, is steadfast in his faith and integrity, both in adversity and prosperity, and the most cruel sufferings: even death itself will not make him deviate in the least from his steadfast principles and faith.

The patriarch Abraham did not hesitate for a moment to fulfil the will of God, and to sacrifice his only beloved son, Isaac, nor did the absolute mandate and threatening proclamation of king Nebuchadnezzar, nor the strange and forcible decree of Darius, king of Media, make any serious impression on Hananiah, Mishael, and Azariah, or on Daniel, nor shake their faith: for they were determined to suffer martyrdom rather than detract from their holy law, submitting to Providence, and resigning themselves to be thrown into the fiery furnace, and the latter into the den of lions, for the glory of God. Their pious conduct was regulated by that holy maxim, arising from the superior fear that nothing could indemnify them for the violation of the divine commandments; nor was there any thing equivalent to the supreme will of that great God and merciful Creator of whom they held their existence.

We frequently meet with examples of these two kinds of fear in Holy Scripture. Jacob said, "Deliver

me from the hand of my brother, from the hand of Esau, for I fear him, lest he will come and smite me, the mother with the children." (Gen. xxxii. 11.) This kind of fear was produced by the animal life: but we read further—"And he, Jacob, was afraid, and exclaimed, how awful is this place, this is surely the house of God, and this is the gate of heaven." (Gen. xxviii. 17.) This fear was produced by the faculties of the rational soul, having perceived the holiness of the place by the divine communication that was imparted to him. The following verse bears likewise the same sense, "And all the nations of the earth shall see that the name of the Lord is called upon thee (the Israelites), and they will fear thee" (Deut. xxvii. 10); meaning, they will perceive how high Israel stands connected with the Deity, and will therefore fear and respect them because of their holiness.

The moral precept—

מורא אביו כמורא רבו * ומורא רבו כמורא שמים

The fear of thy father be as the fear of thy preceptor; and the fear of thy preceptor as the fear of God, is evidently not the fear of punishments; but the fear of offending them, by acting against the duty and respect due to them.

Before I conclude this subject, I find it proper to state, that notwithstanding my naming **יראת העונש** the fear of punishment, as inferior in comparison of the other more elevated emotion, and though the fear of affliction is even found as an instinct in the brute

creation, as the lamb and goat are dismayed and terrified by the lion and the leopard; yet, as it is evident that the man who walks in the path of rectitude, even from the fear of punishment, must undoubtedly be free from that precipitation and gross ignorance which leads some to attribute the effects of this world to chance, such a one, firmly believing that the Almighty God is attentive to the actions of men, and dispenses rewards and punishments according to their merits and demerits, will assuredly be assisted by his God to become possessed of the superior fear of the Eternal, which is **עצם אהבה** equal to the worship of love, and called by the Royal Psalmist **לעד** “יראת ה' טהורה עומדת לעד” the pure fear of the Lord is everlasting.”

שתה נוזלים מבארך • ניבעים ממקור החכמה • ואיש
תבונות יידלנה •

Come, drink distilled waters from thy well ;

They spring from the source of wisdom ;

The intelligent man will draw from it.

יְדוּעַ תִּדַּע • כִּי עֲצֻמוֹתָיו וּמַהוּתוֹ יִתְבָּרַךְ נִעְלָם מִמֶּנּוּ
תְּכִלִּית הַהֶעֱלָם • וְאִין נִבְרָא בַּעֲלָם שְׂיוֹכֵל לִידַע
וְלִהְיוֹת גִּמְחוֹת הַשֵּׁם יִתְבָּרַךְ • כִּי אִם הַשֵּׁם יִתְבָּרַךְ לִבְדּוֹ יוֹדַע
עֲצֻמוֹתָיו וּמַהוּתוֹ : אִוֵּלִים נִדְּעוּ הִיוֹתוֹ נִמְצָא • וְלֹא נִחְדָּל לִהְיוֹת
גָּדֹל וְטוֹב • כִּי אִיךָ יַעֲלָם מִצִּיּאוֹתָיו • עִם גּוֹדֵל פֶּרְסוֹם פְּלֹאִי
מַעֲשָׂיו : וּבִזָּה יִקְרַב הָאִישׁ לְהִשְׁתַּחֲוֹת לִפְנֵינוּ : וְזֶה הִיטָה
בְּקִשְׁתָּ מֹשֶׁה רַבֵּינוּ ע"ה' בְּאִמְרוֹ “הֲרֹאִינִי נֹא אֶת כְּבוֹדְךָ :”
וּבֵאתָ הַתְּשׁוּבָה עַל זֶה “לֹא תֹכֵל לִרְאוֹת פָּנַי” וְהוּא כְּנוֹי
לְעֲצֻמוֹתָיו יִתְבָּרַךְ “כִּי לֹא יִרְאֵנִי הָאָדָם וְחִי” וְאִפִּילוּ מִלֹּאכֵי

השרת שואלים זה לזה איה מקום כבודו. "וראית את אחורי" ית פעולתי. "ופני" הוא עצמותי לא יראה. כי לא נדע מציאת האל מן הצד שהוא נמנע השגתו. וזה מצד מהותו יתברך. אלא מן הצד שהוא אפשר השגתו: וזה היות הנמצאות מושפעות ממנו יתברך. והוא עלה להם ופעל אותם: ומזה הצד תבון גם כן מעלת ומדות השם. מצד היותו פועל הנמצאות בתכלית השלימות וההוד. והם מעידים על גדולתו. גבורתו. יכלתו. חכמתו. חסדו וטובו: ומזה הצד הוא שמותר אל האדם לדבר בו. להללו ולשבחו ולהבחין מעלתו: אבל מצד עצמותו. אי אפשר לדבר בו. כי לא יכלול זה בדבור כלל:

ולזה רמז דוד המלך עה" במזמור "ברכי נפשי את ה'". כי על צד הראשון אמר. "ה' אלהי גדלת מאד" כלומר מצד מהותך גדלת מאד משיוכל האדם לדבר בך. אבל "הוד והדר לבשת" והוא כנוי להפעולות הנוראות הנמשכות ממך. כי הן יורו על הודך והדרך: ומזה הצד יוכל האדם לדבר בך: ועל כן המשיך לזה ספור היצירות המושפעות ממנו יתברך. המורים על מעלתו ושלימותו. מצד השלימות הנראה בהן. כי מעלת האומן תוכר בפעולתו: והתחיל בעולם המלאכים. ואמר "עוטה אור כשלמה" להיות מציא השכליים הנבדלים אשר יכנה אותם בשם אור: ואחר זה רמז לעולם הגלגלים. באמרו "נוטה שמים כיריעה:" ולסוף מדבר מעולם התחתון. והתחיל "יסד ארץ על מכוניה בל תמוט עולם ועד" ומרתיב בו הדיבור: ועל הבריאה בכלל אמר. "מה רבו מעשיך ה'." כולם בחכמה עשית. מלאה הארץ קנייך: ומזה הצד אמר "אשירה לה" בחיי. אזמרה לאלהי בעודי. ומסיים "יתמו חטאים מן הארץ ורשעים עוד אינם" ויקוים ומלאה הארץ דעה את ה'. ואז "ברכי נפשי את ה'":

The essence of God, to whose perfection no limits can be assigned, cannot be comprehended nor conceived by any created being. It is only to the Almighty himself, that the nature of his being is known; even the angels, who are not enveloped in darkness, enquire one of the other Where is the place of his glory? how then shall man, surrounded with obscurity, though possessed of the most extensive learning, wisdom, and knowledge, have any means or abilities to form the smallest idea of the essence of his God? or is it possible for any finite being, created and in compass of time, to comprehend, or form in his limited mind an idea of the infinite nature of the Eternal, his Creator, by whom time itself was created, coeval with that luminary, the sun, according to his divine order—

“ולמשול ביום ובלילה • ולהבדיל בין האור ובין החושך”

“And to rule by day and by night, and to divide between the light and the darkness?” (Gen. i. 18).

Learned reader, in referring you to Holy Scripture, you will find Moses desired to see the glory of God. The answer of the Eternal was, “Thou canst not see my face; for there shall no man see me and live.” (Ex. xxxiii. 20.) As I have already observed, it is impossible to know what God is. The result of all study and of all the knowledge we can attain, is but an idea what God is not: and the further we advance in discovering what he is not, the nearer do we approach to a knowledge of what he is: and this is

expressed by the conclusion of the above answer of God, "Thou shalt see my back," or behind me, (i. e. what I am not); "but my face" (i. e. my being), "shall not be seen." (Ex. xxxiii. 23.) One of our תרגומים Targumim (paraphrasers) explains the word "את אחורי" my back, "ית בעולתי" my works, and gives it the following sense:—Thou shalt contemplate my works; for how can the existence of a God, Creator, or First Cause, remain concealed while the glory of his wonderful works shines so conspicuously?"

We conclude by acknowledging, that, although, by the deficiency of our limited nature, we are excluded from knowing the essence, or unlimited nature, of our God and Creator, yet we are not excluded from the knowledge of his existence, greatness, wisdom, benevolence, and his Divine attributes, testified by the organization and harmony so visible in the creation; and by that knowledge we adore him, and approach to worship and supplicate Him in His Holy Temple. It is likewise evident that sense and reason were only granted by the Creator to his favourite, Man, for that purpose and design, to enable him to appreciate the bounties of his God, to contemplate the universe, to admire the wonders of His works, and to worship and glorify the Author of his being.

You will find the above sublime metaphysical truth, and inestimable information, to be in conformity with the intrinsic sense of the words of the inspired Psalmist "ברכי נפשי את ה'" Bless the Lord,

O my soul!" (Ps. civ.) The Psalmist first exclaims, "O Lord my God, thou art very great!" in the essence of thy being, which is beyond the perception of man. From that side thou art concealed; and I have neither means nor words to praise thee; "but thou art clothed with honour and majesty," a most conspicuous figure of the creation, by which thou art known as a Creator, and proclaimed as a king; and in those exalted titles thou art attired with honour and majesty. The inspired Psalmist then proceeds to specify the various degrees of the creation; viz. "Thou coverest thyself with light as with a garment,"—an emblem of the angelical world, which, being spiritual and not wrapt up in darkness, are, therefore, in many places represented by the word *light*. He points then to the planetary world—"Thou stretchest out the heavens like a curtain;" and finally, he speaks of this lower world inhabited by man, and amply describes the perfect economy and harmony which reigns in it; exclaiming then, "How great are thy works, O Lord! (alluding to the celestial mansion of the angels) in wisdom hast thou made them all (pointing to the planetary system, and finally of this world):—The earth is full of thy riches." He then proceeds to say, that, by contemplating the works of the creation;—"I will sing unto the Lord as long I live; I will sing praise unto my God while I have my being:" and then the Psalmist concludes;—"Let the sinners be consumed out of the

earth, and let the wicked be no more;” referring to the time when knowledge shall increase according to the words of the prophet;—

“כי מלאה הארץ דעה את ה' כמים לים מכסים”

“And the earth shall be full of the knowledge of the Lord as the waters cover the sea, then my soul shall praise the Lord.”

לשלימת השער היקר הזה • אשר יראת ה' אוצרו •
ראיתי נכון להוסיף עליו • ולהסגיר בו עוד
מאמר אחד • קטן הכמות • ורב תאיכות • והוא מבוא
להכמת אלהות • וחכמת הטבע • וכולל כמות • מהות •
איכות • ותכלית הנבראים :

גם אפאר המאמר הזה • בהקרמה אחת • קטנה
וגדול תועלת • והוא מפתח לכל הידיעות והפעולות •
ידיעת טבע הנמצאים בשלימות • הוא לדעת הארבע
סבות לכל הפעולות • ואז יוכל להשיב ביושר
ובאמת • לארבע הקירות אשר נקבו בשמות • והן מי?
ומה? וממה? ולמה? דהיינו מי הוא הפועל? ומה היא
הצורה? וממה הוא החומר? ולמה הוא התכלית?
ועתה בני אשאלך והודיעני • שא נא עניך • וראה
מי ברא אלה :

ה' אלהי צבאות • בראם וחדשם יש מאין • הוא אמר
ויהי • הוא צוה ויעמוד • ברצונו הפשוט והמוחלט •
לכבודו וגדולתו • יתברך שמו • ויתעלה זכרו •
לעד ולנצח נצחים :

הנבראים הם שלשה סוגים • המלאכים • והגלגלים •
והמורכבים • ואתחיל להודיעך מהות המלאכים
המלאכים הם שכליים נבדלים • רוחניים • היושבים
ראשונה במלכות • ודבר אין להם עם ענן

וערפל • משרתיו עושים רצונו • לשמוע בקול דברו :
מהות הגלגלים וכוכבים ? הם מורכבים מחומר
 וצורה • וחכמי הטבע קראו לחומר גשם
 החמישי • והוא יותר זך ונקי וחזק • מחומר הנמצאים
 בעולם השפל : והם חיים ומשכילים • יודעים את
 עצמם • ויודעים רבונם • ששים ושמחים לעשות רצון
 קונם • כמו שאמר המלך המשורר על השמש • והוא
 כחתן יוצא מחופתו • ישיש כגבור לרוץ אורח :

מהות הנבראים בעולם התחתון ? כולם הווים
 ונפסדים • מורכבים מארבע יסודות • והן אש •
 רוח • מים • עפר :

שלשה סוגים יש בעולם התחתון • הדומם • והצומח •
 והחי • וסוג השלישי • מתחלק לשני מינים שהם
 ארבעה • הדומם • והצומח • והחי • והמדבר :

מהות הדומם ? הדומם מורכב מארבע יסודות :
 והרכבתו היא צורתו :

מהות הצומח ? הצומח מורכב מארבע יסודות : ונפש
 הצומחת היא צורתו :

מהות החי ? החי מורכב מארבע יסודות • ויש לו
 נפש הצומחת : ונפש המרגשת היא צורתו :

מהות המדבר ? המדבר גם כן הוא מורכב מארבע
 יסודות • ויש לו נפש הצומחת • ונפש המרגשת : ונפש
 המשכלת היא צורתו :

מי הוא המבחר מכל הנמצאים בעולם התחתון ?
 המדבר • באשר שיש לו נפש המשכלת • ועל זה
 נאמר • " בצלם אלהים ברא אותו " להבין ולהשכיל •
 והוא צורתו : כי צלם נאמר על הצורה • וזה מהותו :
 אבל קלסתר פניו • ואיכותו בגבולי אבריו • שהם הפה
 והחושם • ועינים • נקרא תואר • כמו כתואר פני מלך :

דע כי כל פועל חכם יש לו תכלית לפעולתו • כי הפעולה בלי תכלית נקראת פעולה בטלה • על כן אמור לי מה תכלית המורכבים האלה בזה העולם? להוסיף שלימות ער שלימותם • לעלות ממדרגה למדרגה: כי כח הדומם כמו לחלוחות האדמה • אשר תתן כח ליבולה • יתחלף לנפש הצומחת • והצומח נהפך לבשר החי • ובשר החי לבשר האדם • ותכליתם הוא האדם • המולך על כולם: כמו שברכם אלהים • "פרו ורבו • ומלאו את הארץ וכבשוה • ורדו בדגת הים • ובעוף השמים • ובכל חיה הרומשת על הארץ" • וכולם לא נבראו אלא בשביל האדם: וראי" לדבר • שנברא באחרונה • להיות הכל מוכן לפניו:

עמוד נא והתבונן • מה תכלית האדם בעולם הזה? אף כי יאריך ימים על האדמה • ויאכל וישתה וישמן • ויראה ימים נעימים • וחזמן מכרכר • והשעה משתעשעת ומשחקת לו • ויוסף הון ואוצרות • עד אשר יהי גדול מכל בני קדם • סופו לקבר יובל • ובשרו לעפר רמה ותולעה יהפך • ויעזוב לאחרים חילו:

לידע ולהכיר את בוראו • על ידי פעולותיו • המורים על מציאותו • ומעידים על גדולתו • חכמתו • גבורתו • חסדו • וטובו: ושאין קץ לתבונתו • ואין סוף לאחדותו • ושהוא משגיח על העולם אשר ברא לכבודו: כמו שכתוב "כל הנקרא בשמי ולכבודי בראתיו • יצרתיו אף עשיתיו:" ומשגיח בהשגחה פרטיות • על האדם • אשר נברא בצלם אלהים • לתת לאיש כדרכיו וכפרי מעלליו: ומהידיעה הזאת • יבוא אל המעשה • לעבוד את ה' ליראה אותו • ולאהבה אותו בכל לבבו • ובכל נפשו • ובכל מאודו: "ללכת בכל דרכיו" הוא להתדבק במדותיו • ולשמור

מצותיו חוקותיו ומשפטיו : להשיג הצלחה נצחית
 בפעולותיו • והוא שכר העולם הבא לנשמתו • כי
 הצלחת העולם הזה • בעבור שהיא זמניית •
 היא מדומה וכוזבת :

To complete and render perfect this introduction, which contains the inestimable “treasure of the fear of God,” I shall add a treatise on the creation, comprizing information regarding the quantity, quality, essence, matter, and design of the creation.

The reader will also be informed of a general maxim used in this treatise, and which will be of utility in all his researches and study, as it is a true key to all scientific works and productions: viz.---

In order to acquire a complete knowledge of the nature of existing beings, we should possess an intimate acquaintance with the four constituent causes essential to all works and productions, which will enable us to reply with truth and propriety to the four following inquiries; Who? What? From what? To what? i.e. Who is the maker? What is the essence? From what matter? and To what design?

And now, my son, lift up your eyes, and behold who has created all these. The Lord God of Hosts has produced all these **יש מאין** out of nothing. “He spake, and it was: he commanded, and it stood firm,” by His supreme and absolute will: blessed and exalted be His name, and His memorial, for ever and ever!

Our inquiry will be, first, of the most noble part of the creation ; viz. What is the essence or nature of angels ? They are spiritual, — free from any matter and obscurity, — the first in the scale of the creation, — mighty in power, — the messengers of the Eternal, — ministers executing His holy will, and ready to obey His commands.

What is the nature of the planets and stars ? They are composed of matter and spirit ; and our divine philosophers call their substance the fifth element, which is more pure and more solid than our earthly materials, not being subject to decay. They are endowed with life and intelligence, knowing themselves and the existence of a God and Creator (see Maimonides) ; as is expressed by the Royal Psalmist, when speaking of the sun, “ which is as a bridegroom going out of his chamber, and rejoicing as a strong man to run a race.”

What is the nature of creatures in this lower world ? They are subject to decay and dissolution, and are composed of the four elements, fire, air, water, and earth.

The creatures on earth are divided into four classes ; the inanimate, vegetable, animal life, and the rational soul.

What is the nature of the inanimate ? The inanimate is composed of the four elements ; and the consistency of its matter is its very nature.

What is the nature of the vegetable ? It is also

composed of the four elements ; but the vegetative soul is its nature.

What is the nature of the animal life? The animal is composed of the four elements, and has the vegetative soul ; but the animal life is its nature.

What is the nature of man? He is also composed of the four elements, and has the vegetative soul and the animal life ; but the rational soul is his essence.

Which is the most noble and choicest of these four sorts of created beings in this lower world?

Man : as he is possessed of a rational soul. It is said of him in Holy Scripture, that he was created “בצלם אלהים” in the image of God,” (Gen. i. 27,) i. e. endowed with reason and intelligence ; for the word “צלם” in Hebrew is applicable to the essence, and not to the form or features (as mistaken by some), which is expressed by the words “תואר או תבנית” form, lineaments, &c.

It is evident that every wise artist has a design in his work ; for a work without any design is reckoned idle and vain. Inform me, therefore, to what design and purpose are these creatures formed in this world of vanity.—To add perfection to their nature, and to advance them progressively.

The inanimate, as the earth yields its strength or moisture to the root of the plant, is changed into the vegetable. The vegetable, being food to the animal, is transubstantiated into the animal life ; and

the animal life is transmuted into the flesh of man; and for the use and accommodation of that microcosm they were all created: and man was therefore created the last, that every thing necessary for his wants and conveniencies should be prepared for him.

It now becomes our duty to reflect, and to examine with care, and consider seriously, the ultimate end of man's existence, and the purpose and design he was created for. What advantage has man for all his labour in this transitory life, in a world of vanity? Let his days be lengthened upon earth, feasting and encreasing in vigour, beholding the time pleasant and the seasons smiling on him; yet the end, after all that, will be to descend into the grave, his flesh converted into dust, and his wealth left to others.

The chief end of human existence is to know God, the Creator of the universe. Although His essence is incomprehensible, yet His being and existence as the first cause is evident and manifest. His wisdom, greatness, might, goodness, and all his other divine attributes, are likewise conspicuously visible in the organization and harmony that reign in the creation.

To acknowledge that there is one God, and that to Him alone worship and adoration is due — that He is eternal, omnipotent, omnipresent, omniscient — that He is attentive to this world, which He has created for his own glory — and that his divine superintendence and particular care and attention is directed to man, whom He made a free agent and endowed with sense

and reason to know Him and to admire his works — to acknowledge this, will animate him to fear the Lord his God, to love Him with all his might, “to walk in His ways; i. e. to imitate His attributes, to keep His commandments and His statutes, that he may attain everlasting bliss and prosperity by his own merit and virtue — the reward of the future world to his immortal soul; for, the prosperity and happiness of this world is but temporal, vain and illusory.

קודם נעילת השער • אלמדך להועיל • ליראה תמיד
את ה' אלהיך: והוא לצייר את השם הנכבד
והנורא • שם של ארבע אותיות • שם הוי" ברוך הוא •
תמיד לנגד עיניך: למען תזכור • שהקבה" אשר
מלא כל הארץ כבודו • עומד עליך • ומשגיח במעשיך •
בעבור תהי' יראתו ע" פניך • לבלתי תחטא • ולזה
כיוון המלך המשורר באמרו שויתי ה' לנגדי תמיד:

In closing this introduction, I advise you, in order that the fear of the Lord may be constantly before you, to figure and represent to your eyes continually, the great, dignified, awful, and ineffable name of God (*тетраграмматон, tetragrammaton*, a four-letter word); to remind you that the Omnipresent (blessed be his name!) stands by you, and is attentive to your actions,— that His fear may be upon you, not to transgress; agreeably to the words of the Royal Psalmist, who pointed to this fear in those words — “I set the Lord always before me.” (Ps. xvi. 8.)

אמונת ישראל :

חלק ראשון • אמרי בינה •

THE FAITH OF ISRAEL.

THE FIRST PART.

BIBLICAL DISSERTATIONS.

מאמר ראשון •

על שמות בני ישראל מקורן וביאורן :

On the various discriminative appellations of the Children of Israel ; their origin and explanation.

The first and the most noble name of this peculiar nation is **ישראל** Israel, and frequently **בני ישראל** the children of Israel.

The name originates from our father the Patriarch Jacob, whom God called **ישראל** Israel, as we find "ויאמר אלהים שמך יעקב • ולא יקרא שמך עוד יעקב כי אם ישראל יהי" שמך • ויקרא את שמו ישראל :

“ And God said unto him Thy name is Jacob: thy

name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.” (Gen. xxxv. 10.)

Our father Jacob was first called Israel by the angel with whom he wrestled and prevailed, and that name was afterwards sanctioned by God, as:—
 “וַיֹּאמֶר לֹא יַעֲקֹב יִקְרָא עוֹד שְׁמִי כִּי אִשְׂרָאֵל יִהְיֶה שְׁמִי
 שְׂרִית עִם אֱלֹהִים וְעִם אַנְשִׁים וְתוֹכַל :”

“And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.” (Gen. xxxii. 29.)

The etymology of the above name is as follows:—the name **יִשְׂרָאֵל** Israel is composed of the two words **יֹשֶׁר** *yoshar*, and **אֵל** *ael*; the first from the radix **שָׂרָה** *sarah*, to rule, from which is formed the noun **שָׂר** *sar*, ruler or prince: the word **אֵל** *ael*, is power, as “**יֵשׁ לְאֵל יָדִי** it is in the power of my hand:” thus, the name **יִשְׂרָאֵל** *Israel*, formed of the two words **יֹשֶׁר** *yoshar* and **אֵל** *ael*, bears the sense, that he evinced his power or dignity as a ruler or prince in competition with a powerful being, and prevailed.

During the time the children of Israel sojourned in Egypt, they were also distinguished by the name of **עִבְרִים** *Hebrews*, as we find in a message to the king of Egypt:—

“וַיֹּאמְרוּ אֱלֹהֵי הָעִבְרִים נִקְרָא עָלֵינוּ”
 “And they (Moses and Aaron) said the God of the Hebrews has met with us.” (Ex. v. 3.)

They took that name from their first ancestor,

Abraham, who was distinguished by the name of עברי Hebrew;

“ויבא הפליט ויגד לאברם העברי”

“And there came one that had escaped, and told Abram the Hebrew.” (Gen. xiv. 13.)

The name עברי has its derivation from the radix עבר *ongvar*, to pass over, and so also has the noun עבר *engver*, the side; and Abraham was therefore called עברי in the land of Canaan, because he came from the other side of the river Euphrates, as we find—

“ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען”

“And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan.” (Josh. xxiv. 3.)

Some of our celebrated commentators are of opinion that it is very probable that Abraham was called עברי as a descendant from a branch of עבר Eber, the son of שם Shem the son of נח Noah; and that he bore this distinctive appellation in preference to all the descendants of Eber, because he followed the worship of the true God, and the faith of his progenitors, Shem and Eber and their father Noah. We may also infer from Scripture, that Shem and his son Eber were distinguished for virtue above all their contemporaries; as for Shem, we find that Noah said “ברוך ה' אלהי שם” “Blessed be the Lord God of Shem” (Gen. ix. 26); and Eber his son was invested with the רוח הקודש Holy Spirit, for he called his son פלג *Peleg* (division) prophesying that in his time the earth would be divided;

“וּשְׁם הָאֶחָד פֶּלֶג כִּי בִימָיו נִפְלְגָה הָאָרֶץ”

“and the name of the one (son) was Peleg, for in his days the earth will be divided” (Gen. x. 25); alluding to the time when the Lord confounded the language of all the earth, and the people were dispersed and scattered over the face of the globe.

It is also recorded in the Talmud, that Shem and his son Eber established, for the benefit and instruction of men, an academy or house of learning, where the true knowledge and worship of God, and other sciences were taught; and which was called by their name,

“בֵּית הַמְדַּרְשׁ שֶׁל שֵׁם וְעֵבֶר”

“The house of enquiry or investigation of Shem and Eber:” and our celebrated commentator, “רַשִׁי *Rashi*,” explains the verse—

“וּתְלַךְ לִדְרוֹשׁ אֶת ה'”

“And Rebekah went to enquire of the Lord” (Gen. xxv. 22); that she went to the house of learning of Shem and Eber.

During the captivity of Babylon, they were distinguished by the name יְהוּדִים *Judeans* or *Jews*; and they are called so by most nations to this day. The reason of that appellation is, that in the time of king Rehoboam, the son of king Solomon, Israel was divided into two kingdoms, the one formed by the ten tribes, called the kingdom of Israel, and at times called the kingdom of Ephraim, because the first ruler and founder of that kingdom was Jeroboam of the

tribe of Ephraim; and the other, formed of the two tribes Judah and Benjamin, was distinguished by the name of the house of David, or the kingdom of Judah. The ten tribes were carried away captive, and their kingdom was annihilated by the kings of Assyria, long before Jerusalem and the holy temple were destroyed; all the Israelites, therefore, that were in the Babylonian captivity were of the kingdom of Judah, and consequently were called יהודים Judeans or Jews.

It is manifest that **ישראל** Israel, is the most proper and most noble name; for it was sanctioned by God, as already stated, and therefore all communications and commandments from God were made and delivered to them under the name of **ישראל** Israel.

It is also evident that the name of **ישראל** given by the angel as a memorial for having prevailed over him, and afterwards sanctioned by God, is a testimony of the superiority of man; and that the virtue of that name may consequently be considered as a preventive or antidote against idolatry, may plainly be inferred from the manner of proceeding of the prophet Elijah, when rebuilding the altar of God and reproving Israel for their horrible crime, the worship of Baal:—

When Ahab, king of Israel, was obliged, because of the great and sore famine that prevailed in the land, to concede to the wish of the prophet Elijah, to assemble all Israel at Mount Carmel, and likewise

the four hundred and fifty prophets of Baal, and the four hundred prophets of the groves entertained at the table of Jezebel,—the prophet, to prove the folly and horror of the crime of idolatry, thus addressed the people :—“ How long shall you halt between two opinions ? If the Lord be God, follow him : but if Baal, then follow him : and the people answered him not a word.” The prophet then continued, “ I, even I only, remain a prophet of the Lord ; but Baal’s prophets are four hundred and fifty men. Let them therefore give us two bullocks ; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under ; and call ye on the name of your gods ; and I will call on the name of the Lord : and the God that answers by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first, for you are many ; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us, but there was no voice, nor any that answered ; and they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud, for he is a god, either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked

“ And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me ; and all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones, he built an altar in the name of the Lord ; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice and on the wood. And he said, Do it the second time ; and they did it the second time : and he said, Do it a third time ; and they did it a third time. And the water ran round about the altar, and he filled the trench also with water. And it came to pass, at the time of the offering of the evening sacrifice, that Elijah, the prophet, came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that

this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, ה"ה הוא האלהים ה"ה הוא האלהים The Lord, He is the God! The Lord, He is the God!

“And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.”(1 Kings xviii. 21—40.)

The worship of Baal consisted in the adoration and homage paid to the sun as a deity, because of the great influence and ascendant power this luminary has over terrestrial bodies; and it was therefore called Baal; in Hebrew בעל lord or master. It was also the erroneous idea of the ע"כ"ו"ם worshippers of planets and stars, that the influential operations of their circular and other motions were at their own sole will and discretion; and that religious worship was consequently due to them, as absolute rulers of this lower world.

That most of these idolatrous nations, or at least the founders of their worship, and the learned among them, were not ignorant of the existence of a Supreme Being, the Creator or the First Cause of the universe, is plainly to be found in the divine declaration by the prophet Malachi—

”ממזרה שמש ועד מבואו • גדול שמי בגוים • ובכל

מקום מוקטר ומוגש לשמי ומנחה טהורה • כי גדול
שמי בנרים • אמר ה' צבאות :

“ For, from the rising of the sun, even unto the going down of the same, my name is great among the Gentiles; and in every place incense is offered unto my name, and a pure offering; for my name is great among the heathen, saith the Lord of hosts.”
(Mal i. 11.)

But their error was grounded on the sophistical principle—The Lord is exalted: in heaven is his glory: it is below his greatness to be attentive to the lower world; and he has left it, therefore, to be ruled by the celestial hosts. Hence the fallacious doctrine arose;—that worship is due to those luminaries, either as rulers or mediators between men and the supreme God.

Truly, when we consider man externally, we see the dignity of the celestial hosts, and the grandeur of the planetary system over him; and if confined to this view only, low conceptions may be formed of the dignity of man, and much injury may arise therefrom. But whoever attentively reflects, will readily perceive the evident superiority and exalted scale in which man stands connected with Deity; for as the soul is a portion of the Deity, so is the dignity of man superior to all other created beings, “I am the God of Abraham, of Isaac, and of Jacob.” (Ex. iii. 6. No mention is made of his being the God of the angel Michael; for of no other than man has he asserted

himself, with an individual relation, to be God in such a particular manner.

The various miracles wrought by Moses, and the manifold interpositions of providence on behalf of man, mentioned in Holy Writ, also the Divine assistance, by which Joshua was qualified to impede that great luminary, the sun, in its diurnal revolution, together with the declaration of our royal Psalmist:—

“רצון יראיו יעשה ואת שועתם ישמע ויושיעם”

“He will fulfil the desire of them that fear him ; he also will hear their cry, and will save them” (Ps. cxlv. 19.)—confirm the peculiar providence, and particular attention of God to Man.

The great benevolence of God towards man, so elegantly represented by the Royal Psalmist, will fully illustrate the foregoing observation,—“כי אראה שמיך when I consider thy heavens, the work of thy fingers, the moon and the stars which Thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him?” (Ps. viii. 4.) Thus, when considering man in his outward appearance, he placeth him as inferior to the celestial hosts ; but, considering him virtually, his superiority over all the hosts of heaven is evident, as the Psalmist proceeds,—“For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou hast made him to have dominion over the works of thy hands ; thou hast put all things under his feet.” And after having made manifest

man's superiority in the scale of the creation, he exclaims—

“ה” אדונינוֹיֹ מה אדיר שִׁמְךָ בְּכָל הָאָרֶץ!”

“O Eternal our Lord, how excellent is thy name in all the earth!” (Ps. viii. 13.)

Israel was repeatedly cautioned to beware of falling into the erroneous ideas and fallacious doctrines of those idolatrous nations, as it is recorded,—
 “אתה הראת לדעת כי ה' הוא האלהים אין עוד מלבדו.”

“Unto thee it was shewed, that thou mightest know that the Lord He is God; there is none else besides Him.” (Deut. iv. 35.) again:—

“וידעת היום והשבות אל לבבך כי ה' הוא האלהים בשמים ממעל ועל הארץ מתחת אין עוד.”

“Know therefore this day, and consider it in thy heart, that the Lord He is God in heaven above, and upon the earth beneath; there is none else.” (Deut. iv. 39.)

But notwithstanding these solemn declarations, and the subsequent warnings of all the prophets against idolatry, that they should not tolerate nor associate with idolators, they allowed those idolators to reside in the land of their inheritance (contrary to the strict commandment of God to prevent seduction), they married their daughters, and were corrupted, according to the words of the inspired Psalmist:—

“ויתערבו בגוים וילמדו מעשיהם.”

“That they were mingled among the heathen, and learned their works.” (Ps. cvi. 34.) Contrary, and

in opposition to the above fallacious and sophistical system, is the following passage of the inspired Psalmist, which is expressed in the most energetic and concise manner :—

“הָדוּ לֵאלֹהֵי הָאֱלֹהִים •”

“Give thanks to the God of gods” (powerful beings), alluding to the celestial hosts and planetary bodies, whom the Creator invested with the power of proclaiming, without speech, his glory,—placed them in different orders, and appointed them their various movements by which they are subservient to his will, and by which they produce many effects in this lower world ; consequently, any worship or homage given to them, either as rulers or mediators, is derogatory to the honour of God.

The prophet Elijah, in re-establishing the worship of the God of Israel, and rebuilding the altar of the Lord, took twelve stones, according to the number of the tribes of Jacob, recalling to their mind, that unto their father Jacob the word of the Lord came, — “Israel shall be thy name,” (1 Kings xviii. 31.) alluding to the fact, that their want of reflection, originating from ignorance and precipitation, was the cause of their horrible error ; for if they had seriously considered that the name **יִשְׂרָאֵל** Israel was given to their father Jacob, as a memorial of his having wrestled with and prevailed over an angel, one of the first beings in the scale of creation, they would undoubtedly not have been guilty of committing so heinous a crime as the worship of Baal, degrading their divine

portion, the soul: for which they are justly styled—

“בנים אתם לה' אלהיכם”

“Ye are children unto the Lord your God.” (Deut. xiv. 1.)

We find one of the most illustrious titles given to Israel, in a message from God to the king of Egypt—
 “כה אמר ה' • בני בכורי ישראל • ואמר אליך • שלח את
 בני ויעבדני • ותמאן לשלחו • הנה אנכי הורג את
 בנך בכורך”

“Thus saith the Lord, Israel is my son, even my first-born. And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy first-born son.” (Ex. iv. 22. 23.)

The reason why Israel is entitled to be called the first-born, notwithstanding great nations and formidable kingdoms existed long before the name of Israel was known, and even before our first progenitor, the patriarch Abraham, had any issue, is illustrated by one of our sages in the following parable:—

“A certain wealthy nobleman of the East, well reputed for his wisdom and integrity, promoted his youngest son, whose knowledge and wisdom, even at a very tender age, attracted the admiration of the wise and learned, to the dignity of first-birthright; in justification of which act, he declared solemnly that, had it not been for his foreknowledge of begetting this son who would bring him glory and comfort, he would never have married; ‘this son must therefore be considered as the cause of his other brethren, and is virtually my first-born son.’”

The Almighty God has created this world for his own glory, to be known as God and Creator, and as His holy name was first proclaimed by the patriarchs, Abraham, Isaac, and Jacob, their descendants were therefore peculiarly chosen to promulgate the name of the Eternal, and to diffuse the light of truth and morality to all the families of the earth ; they are consequently the cause of the creation, and are entitled to the appellation of “my first-born son, Israel;” corresponding with the axiom, סוף מעשה במחשבה תחלה the end or design of a work is the first in consideration. This truth is most concisely and emphatically expressed by the prophet—

“קודש ישראל לה' . ראשית תבואתה”

“Israel is holiness unto the Lord, the first fruit of his increase.” (Jer. ii. 3.)

And now, my son, since you are informed of the virtue and dignity of that exalted and noble title, “my first-born son Israel,” if sinners entice you to sell or barter your birthright for pottage of lentiles, acquaint them that this sort of traffic belongs to the sons of Esau, and not to the sons of Jacob, unto whom the word of the Lord came, “*Israel* shall be thy name.”

I conclude this treatise with exhorting you, whenever you are called by the name of Israel, to let your heart be filled with joy, and your mind with gratitude to your God, for having conferred on you a title so noble, and an appellation so distinguished.

מאמר שני

בו יבואר אמתית תורתנו הקדושה * דהיינו * תורה שבכתב *
עם פירושה תורה שבעל פה :

THE SECOND TREATISE

*On the veracity of the Written and Oral Law, and that they
are both of Divine Authority.*

WHAT constitutes and firmly establishes a true and faithful Israelite? His believing with a perfect faith in **חמשה חומשי תורה** the Five Books of the Law of God, written by Moses, and called **תורה** the Written Law, and in **תורה שבעל פה** the Oral Law, which is the soul and sense of the Written Law.

That these two laws, which in truth and reality are but one and indivisible, were both, at one and the same time, deposited and delivered by God, through His servant Moses, the faithful of His house, to His peculiar people, the children of Israel, as their unalterable rule of life, and sure and effectual guide to eternal salvation.

Our Talmudists infer from the following verse —

”ויאמר ה' אל משה • עלה אלי ההרה והי' שם •
 ואתנה לך את-לחת האבן • והתורה • והמצוה •
 וק" היינו תורה היינו מצוה ! אלא תורה • זו תורה
 שבכתב • והמצוה • זו תורה שבעל פה :

“ And the Lord said unto Moses, Come up to me unto the mount, and be there; and I will give to thee the tables of stone, and the law and commandments” (Ex. xxiv. 12),— observing that the words, תורה Law, and מצוה Commandment, would be a double and useless expression, were these two words not to indicate and represent each a distinct idea: thus, the word תורה the Law, is applicable to the תורה שבכתב Written Law; and the word מצוה Commandment, denotes the practical part of it, which is performed by virtue of תורה שבעל פה the Oral Law, as will be elucidated at the close of this treatise.

Observe, that all the words contained בתורתנו in our Holy Law, from the beginning to the end, from the first word “בראשית” in the beginning,” to the last words, “לעיני כל ישראל” in the sight of all Israel,” are all דברי אלהים חיים the words of God: whether historical or preceptive, they were all communicated from the Almighty God to Moses, and ordered to be written by Divine Authority.

To use the words of our Talmudists, ה' אמר • “ומשה אומר וכותב” they were dictated by God,” and repeated and written by Moses. It then follows, that whoever denies the veracity of the foregoing

observation, but believes and maintains that Moses wrote, in that Divine Law one word, or even a single letter, by his own authority, deviates from the true faith, and is not worthy to be called a true and faithful Israelite, agreeably to the words of our sages,

כל האומר משה כתב דבר אחד מפי עצמו • ואפילו
אות אחת • עליו הכתוב אמר • כי דבר ה" בזה :

who maintains that Moses wrote in the Law of God, one single word, or even one letter, by his own authority, treats the word of God with contempt.

Before I establish the legality of the Written and the Oral Law, and prove that they are of Divine authority, I shall take a view of the most remarkable events from the time of our first ancestor, the patriarch Abraham, down to that memorable period when the Decalogue was delivered on mount Sinai ; and showing how the hand of God was so conspicuously visible, the acts of Providence so open in all the successive ages, in order to make it evident and manifest how greatly the care and attention of the Omnipotent are directed to the actions of men, that Israel may know God with His inseparable attributes : as we find—

“למען תספר באזני בנך • ובן בנך • את אשר התעללתי
במצרים • ואת אתתי אשר שמתי בם • וידעתם
כי אני ה'” :

“And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them, that ye may know that I am the Lord :” (Ex. x. 2.)

—and that they may be prepared for that most solemn and awful day, when they shall hear the voice of God himself. And as the greatest blessing and true prosperity of man consist in knowing and loving God, to regulate his conduct according to His holy will, and to inherit ultimately eternal life, all those stupendous miracles and acts of Divine Providence were also designed as ample lessons to all nations, to promote that great and general blessing promised by God to our father Jacob—

“וּנְבָרְכֻךְ בְּךָ כָּל מִשְׁפְּחוֹת הָאָדָמָה וּבִזְרַעְךָ :”

“And through thee and thy seed shall all the families of the earth be blessed.” (Gen. xxviii. 14.)

I shall now proceed agreeably to the wise explanation given by our sages of the two following verses of moral instruction :—

The Royal Moralist has placed two verses before us apparently contradictory of each other : viz.—

אֲלֹ תֵעַן כְּסִיל כְּאֻלְתּוֹ פֶּן תִּשּׁוּה לּוֹ גַּם אַתָּה

“עֲנֵה כְּסִיל כְּאֻלְתּוֹ פֶּן יִהְיֶה חֶכֶם בְּעֵינָיו :”

The first, “Answer not a fool according to his folly, lest thou also be like unto him,” and the following :—

“Answer a fool according to his folly, lest he be wise in his own conceit.” (Prov. xxvi. 4. 5.) The

apparent inconsistency of these two verses is reconciled and explained in the following manner, “הָא בְּמִלִּי דַעֲלָמָא וְהָא בְּמִלִּי דַשְׁמַי” avoid answering a fool according to his folly, or entering into arguments with him respecting worldly affairs ;

but answer him in religious matters, lest he be wise in his own conceit, continuing in his errors and causing others to err."

I shall avail myself of this opportunity (particularly at this present time when irreligion is disseminating its baneful influence) to rescue the sacred words of God from the attacks of the revilers of truth.

Holy Scripture and Revelation have two kinds of enemies:—the first are, those who ignorantly deny the facts recorded in the Holy Law, and who regard the Bible as fictitious and fabulous: their reason (if it may be so called) for disbelieving it, is, because they have not seen it. They are nearly similar to the atheist, who also denies the existence of God, merely because he has not seen Him. But the true reason is, their being struck with moral ablepsya, so as to have neither sight nor reason.

This reminds me of a fact recorded by one of our sages:—A powerful ruler of a certain heathen nation threatened a pious Israelite, one of his subjects, with severe punishment, if he did not procure him the sight of his God. One day the Israelite appeared with great joy, informing the ruler that, by imploring the favour of his God, his request had been granted; and that, on the morrow at noon, he should have the honor of a sight of his God. On the following day, the Israelite, accompanied by the heathen ruler, entered a field, and told him to look steadfastly into the sun for a few minutes, and that the deity

would then appear and become visible to him. The ruler soon exclaimed vehemently, that he had nearly lost his sight in the attempt. The Israelite then replied :—"This is only a luminary created by my God, and how can you so profanely desire to see the great God and Creator himself." The ruler rewarded the Israelite, and became a convert to his faith.

I shall, for the present, take the facts recorded in Scripture in a historical view, without considering their merit, or by what means and authority they were achieved. I shall also place them upon an equal footing with the writings of profane history, whereof the events respecting the fate of kingdoms and nations is never, or at least seldom, doubted. No rational person ever suspected the truth of the invasions of Great Britain by the Romans and by the Normans, and yet the facts recorded in Scripture of equal weight and magnitude, are treated with scorn; and the above infatuated doctrine is preached and applauded "במושב לצים" in the seats of the scorers."

Will reason allow us to suppose that a series of events, recorded in Scripture, respecting the rise and fall of powerful nations and formidable kingdoms, are but the invention of those writers to advance their respective fame and credit? Can we suppose such events to be fictitious, as the preservation of Egypt and the surrounding nations from famine by the inspired Joseph ;—the journey of Jacob, his

sons, and their families into that country ;—the long servitude and bitter bondage of Israel there ;—the wonderful deliverance and passage across the red sea on dry land, and the complete destruction of the king of Egypt and his mighty army ;—the feeding of the many millions of Israel during forty years in the inhospitable deserts of Arabia ;—the overthrow of their enemies, and particularly of the mighty kings, Sihon king of the Amorites, and Og king of Bashan, by Moses ;—the conquest of the land of Canaan, and its thirty-one kings by Joshua ;—and, of a later date, the deliverance of Hannaniah, Mishael, and Azariah, from the fiery furnace, and Daniel from the den of lions — which occurred in the very presence of great monarchs and their nobles, and are consequently attested both by friends and foes :—amazing events resounding from one part of the world to another, and which if they were the creation of fancy would have early expired by unanimous contradiction, covered with contempt, and would finally have sunk into perpetual oblivion, instead of having been held sacred by all nations to the present day ?

I conclude, that it is but stubborn ignorance and smarting guilt that would strive to banish truth : the cause of which is obvious ;—fearing it to be true, they strive to think it false. This is the dreary refuge of the self-convicted.

The second sort of enemies of Holy Writ and Revelation, own and acknowledge the facts recorded in

Scripture as true and authentic, by denying the interference of the hand of Providence, and attributing all events to chance and nature; regarding the men by whom they were achieved as men of skill, artful cunning, and deep contrivance; and that the miracles and wonders supposed to be wrought by them in the name of God, were all deceptive, and impregnated with fraud and imposition. I shall, therefore, in order to refute their sophistical and fantastical arguments, place before you a series of facts from the the time of the patriarch Abraham, to that very remarkable period when the Ten Commandments were delivered to Israel on mount Sinai, and shall appeal to sound and logical reasoning, to decide whether the achievement of those facts, which was beyond the common course and limits of nature, was performed by the art and skill of men, or by the hand of Providence.

Was it the skill and power of man, or sole confidence in God, that animated the pious patriarch, Abraham, when he heard that his brother's son, Lot, was taken captive, to attack, with his three hundred and eighteen trained men, four kings with their formidable armies, and enabled him to defeat and put them to flight, and to retake the captives and their property? Was it an adventure for interest or gain? I refer to his conduct after the battle, in his reply to the king of Sodom, who offered him all the spoil, "I lift up my hand to the Lord, the most High God, possessor of

heaven and earth, that I will not take a thread, or a shoe-latchet, or any thing that belongs to thee."

Behold the integrity, and unlimited obedience to the will of God, of the second patriarch Isaac, who at the age of thirty-seven years suffered himself to be bound and laid on the altar as a burnt sacrifice to his God, even without reasoning with his father on that awful subject. A man of that piety and devotion is not to be supposed to possess any art, or even to have any inclination to make extraordinary efforts, to become so wealthy in the land in which he sojourned, as to awaken the jealousy of the king of Gerar, who ordered him to quit his kingdom in the following words;—"Depart from us, for thou hast grown exceeding mightier than we." (Gen.xxvi. 16.) Isaac then departed; but the same king came to him, accompanied by his ministers of state, and the generalissimo of his army; and they humbled themselves before the patriarch, soliciting him to establish a covenant and alliance with them, observing,—“We have surely seen that the Lord is with thee;” thy blessing and prosperity is not within the sphere of nature “עַתָּה אַתָּה בָּרוּךְ ה'” but “Thou art now the blessed of the Lord.” (Gen. xxvi. 29.)

Let us now consider the final result of the unfortunate event, that befell the third pious patriarch, Jacob, the father of the twelve tribes, on his return from Laban to his parents, and to the land of his nativity :—

A prince, the ruler of the Hivites, ravished and defiled Jacob's only daughter. Two of his sons, who could not find means to punish the guilty ruler alone for his great and abominable crime, viz. polluting and degrading the daughter of the godly and holy patriarch, took the firm resolution, without the knowledge of their father, to destroy by stratagem all the male inhabitants of the place, whom they accused as accessory to the crime of their ruler. Their father, then, exposed unto them the danger that would arise from their imprudent conduct, observing "We are but few in number,"--and remarking that "all the inhabitants of the land may gather themselves against me, and destroy me and my household;" they replied "הכזונה יעשה את אחותינו" Should he deal with our sister as with a harlot." (Gen. xxxiv. 31.)

Let us now consider what extent of vengeance and retribution might be expected from the neighbouring princes. All the male inhabitants with their ruler slaughtered, their wives and children taken captive, and that by the sons of a stranger. "But the terror of God fell upon all the cities that were round about, and they pursued not after the sons of Jacob." (Gen. xxxv. 5.)

I cannot quit this subject, without observing that, according to the translation in the English Bible, the reply of the sons to their father's disapprobation, contains nothing but what was already known to him prior to his reproving them.

And as their answer contains no apparent justification of their hazardous conduct, their silence might have done as well as their reply.

The Hebrew word *יעשה* from the radix *עשה* the third person singular, future tense, translated by the English *shall he deal* (relating to the ruler), must here be taken in a general sense with regard to any person who should learn the above unfortunate event; and it bears the following sense:—

‘Since our sister was defiled by violence (as expressed by the word *ויענה*, which is, literally, *he afflicted her*), her innocence, her character, and that of our family, remain pure and unstained as before. The chastisement we have inflicted on them is a testimony of the ruler’s guilt and our sister’s innocence and purity; whereas our departing without avenging the gross offence, would have created a suspicion, that our sister had consented to the crime.’ The answer must therefore be construed in the following sense — *הכזונה יעשה את אחותינו* ‘Shall he (any one who may hear of the transaction) cast a reproach upon our sister (through suspicion) as a harlot!’

We come now to the origin of the descent of Israel into Egypt, which took place through Joseph, the beloved of his patriarchal father, who, from the degraded state of slavery, by a succession of events, in which the hand of Providence was visible, became elevated to the dignity of regent over the land of Egypt; which exaltation was an omen

to the whole nation of Israel, who were also redeemed from bondage, and exalted to be called a kingdom of priests, a holy nation, and a peculiar treasure to the Lord God of Israel.

Joseph, being aware that he was the precursor of great events, and that it was the will of Almighty God, who had many times communicated with his pious father, to conceal from him for a time, the existence and dignity of his son in Egypt, did not think it proper, therefore, to discover himself to his father. Even during the first nine years of his splendid rulership, he wept in silence over the sufferings of his parent, and left the issue and result of the event to Providence.

He was at last amply rewarded, by seeing his beloved and venerable parent in great prosperity; and beholding him, after many years of trouble and mourning, enjoying complete happiness, surrounded by all his children and their progeny, even to the fourth generation, walking in the righteous way of God, honored and respected by the Egyptians and their princes. As for Joseph, he had the honor and satisfaction to see his two sons, Ephraim and Manasseh, adopted by him as his own children, and dignified as the fathers of two distinct tribes; and at last he had the high satisfaction of fulfilling the last request of his pious father — that his remains should be taken into the holy land to be interred in the sepulchre of his fathers in the cave of Machpelah. This request

he executed in a most splendid manner, and, after the expiration of seventy days' mourning solemnly observed by the Egyptians, Joseph and his brethren went up, accompanied by all the princes and nobles of Egypt, escorted by a great number of chariots and horsemen, and when they came beyond the Jordan, "they mourned with great and very sore lamentation, and there Joseph made a mourning for his father seven days" (Gen. 1. 10), to the great astonishment of the inhabitants of the land of Canaan; who said "this is a grievous mourning to the Egyptians; wherefore the name of the place was called **אֵבֶל מִצְרַיִם** Abel Mizraim." (Gen. 1. 11.) Joseph afterwards closed his own valuable life at the age of one hundred and ten years, after a glorious and prosperous rulership of eighty years.

After the decease of Joseph and all that generation, the cruel bondage and servitude of the Israelites commenced. Moses, although educated as prince-royal in the palace of Pharaoh, was, by his natural virtue and meekness, induced to become attentive to the treatment of his degraded and suffering brethren, and, going out to visit them, he discovered a task-master cruelly beating one of his brethren.

Considering that the lives of his afflicted brethren were endangered by the ill-treatment of this murderous taskmaster, and finding that no redress for their grievances, nor justice for ill-treatment could be obtained, he took the resolution to destroy him;

but when Moses perceived that his patriotic conduct was fully discovered, and that the king sought to slay him, he quitted the land of Egypt.

Moses was eighty years old when he came with the first message from God to the king of Egypt; and it may be supposed that he would never have returned to his native country, if it had not been by the order of God. We find in the first communication from God to him, that he refused to go, saying, "Who am I, that I should bring the children of Israel out of Egypt?" observing also, "I am not eloquent, for I have an impediment in my speech." We may also suppose that his refusal originated from his natural modesty and great meekness, till the order of God became absolute:—"I will be with thee; and thy brother Aaron shall be thy speaker; and I will be with thy mouth, and with his mouth, and I will teach ye what ye shall do."

We now come to examine the merit of their mission, and in what manner it was performed.

Imagine two old and venerable men, with staves in their hands, making their appearance before the magnificent throne of a mighty monarch, surrounded by the grandees of his kingdom and his officers of state, and boldly addressing him in the following words;—"Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." To this, the haughty monarch replied arrogantly, "Who is the Lord, that I am

to obey his voice, to let Israel go? I know not the Lord; neither will I let Israel go." (Ex. v. 1. 2.)

We are induced to infer from that insolent answer, that he must have regarded Moses and Aaron, either as impostors, adventurers, or maniacs: what then could have prevented that haughty monarch, from exercising his authority in punishing them, either with death or imprisonment, for the great insult of degrading his dignity before his trembling subjects? There is no doubt that he intended to do so, but the hand of Providence prevented him.

To comment and illustrate duly on every Divine message and plague which took place, till the departure of Israel from Egypt, would be too prolix for our present subject. I shall therefore make a general remark, to show with what respect and lenity this ambitious monarch was treated.

He was earnestly cautioned of every calamity, and, as soon as he consented to let Israel go, his words and promises, which he so often violated, were accepted, and the plague ceased.

The lenient treatment shown to this ambitious king, produced a contrary effect, and occasioned the increase of inflictions, which is forcibly described in the genuine sense of the following words "וַיַּחֲזֶק ה' אֶת לֵב פַּרְעֹה" and the Lord hardened the heart of Pharaoh" (Ex. ix. 12.), which have perplexed many readers by inducing the inquiry, how it is consistent in a just and merciful God to harden the heart of the king of Egypt to disobey, and to punish him

afterwards for that disobedience. But the truth is, that the God of Israel, who is “אל אמונה ואין עול” “a God of truth, and without iniquity” (Deut. xxxii. 4.), did not interfere with the faculties of his mind; the king of Egypt remained a free agent, in choosing either obedience or disobedience. But the lenient treatment of God, as already observed, which would have produced gratitude and contrition in an humble heart, caused a contrary effect in the haughty heart of this ambitious monarch. Attributing these merciful dealings to a deficiency of the power of God, and the interference of his imaginary deity, even after his full confession — “ה' הצדיק ואני ועמי הרשעים” the Lord is just; and I and my people are wicked” (Ex. ix. 27.);—he returned to his first disobedience and obstinacy. This elucidation of the above verse is fully supported, and firmly established by the following moral observation of our sages:—

”ברוכים הצדיקים • שמהפכין מדת הדין למדת הרחמים • ארורים הרשעים שמהפכין מדת הרחמים למדת הדין:”

“Blessed are the righteous who turn the attribute of justice into that of mercy. Cursed are the wicked who turn the attribute of mercy into that of justice.”

The righteous, when in adversity, acknowledge the hand of justice, examine and correct their actions, become, by their contrition and repentance, reconciled to God, and thus convert the hand of justice into that of mercy. But the wicked, intoxi-

cated with prosperity, which produces in them self-approbation and arrogance, continue in their pernicious actions; nay, some of them, when beholding the great success of the ungodly, are excited and emboldened, to utter such words of blasphemy as the following—

”כל עושה רע טוב בעיני ה' • ובהם הוא הפך • או
איה אלהי המשפט?”

“Every one that does evil is good in the sight of the Lord, and he delights in them; or, Where is the God of judgment?” (Malachi ii. 17.) And thus they turn ultimately the attribute of mercy into that of severe justice, as is plainly expressed by the inspired Psalmist—

”בפרוח רשעים כמו עשב • ויציצו כל פעלי און •
להשמדם עדי עד :”

“When the wicked spring up as grass, and all the workers of iniquity do flourish, it is that they shall be destroyed for ever.” (Ps. xcii. 7.)

Such was Pharaoh in his despotic authority and great splendour. Intoxicated with the wine of arrogancy, he dared to blaspheme, “Who is the Lord that I should obey his voice?” so that even the declaration of the magicians — “אצבע אלהים היא” — This is a finger of God,”—and the remonstrance of his ministers, — “How long shall this man (i. e. Moses) be a snare unto us? let the men go that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed,”—all these only

extorted from him the concession of part of their request.

After the ninth plague, the king sent for Moses, and offered him more advantageous terms, which he rejected, saying: "There shall not a hoof be left behind."

The haughty and angry king then discovered his criminal inclination to destroy Moses, had he not been prevented by the hand of God; which we may infer from his absolute order and threat unto Moses,—"Get thee from me; take heed to thyself: see my face no more; for in that day thou seest my face, thou shalt die." To this Moses replied, "Thou hast spoken well, I will see thy face no more;" and he cautioned him at the same time of the last terrible plague, viz. "Thus saith the Lord, about midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts; and all these thy servants shall come down unto me, and bow themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out." (Exod. xi. 4—10.)

I find it proper to observe, that, out of respect to royalty, Moses omitted the word *king* in the above declaration, notwithstanding his foreknowledge that the king himself would come down in the night of the plague.

Notwithstanding all this, the heart of the king remained inflexible to the will of God, till that most dreadful night, when the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that was to sit on his throne, unto the first-born of the captive that was in the dungeon.

In that night, the king himself, his ministers, and all his servants, arose; and, calling for Moses and Aaron, granted their request without any conditions whatever, entreating them to depart without delay, and likewise imploring their blessing.

This is therefore the memorable night of the departure of Israel from Egypt, urged by the Egyptians, exclaiming, "We are all dead men!"

The signal for Israel's departure was then given, long before break of day; and they begun their march, under the conduct of God and Moses, to the number of six hundred thousand men bearing arms, besides old men, women, and children, servants, and a great multitude of strangers who followed them on their march, and abundance of flocks, herds, and a variety of other cattle; leaving the Egyptians to mourn and bury their dead, whilst they were loaded with silver and gold, and costly raiment, paid for the labour enforced upon them during their bondage, according to the promise of God to their father Abraham, "They shall depart with great substance."

The haughty king, and his proud and cruel nation, who were not sincere in their obedience to the

will of God, began to repent of their parting with the Israelites, and losing the benefit of their service; and thinking they might easily overtake them, being entangled in the wilderness and fatigued with their march, they prepared a very considerable army, consisting of six hundred of the choicest chariots, besides all the chariots of war that could be found in Egypt, and a multitude of horsemen and footmen, amounting (according to some writers) to six hundred war chariots, thirty thousand cavalry and two hundred thousand foot, or (as others assert) to one million of armed men in all; but as Moses does not particularize the precise amount, it is evident that they mustered their whole military power to avenge themselves, or to recover their loss.

Israel, filled with consternation at the sight of such a formidable army, that threatened to endanger their lives and freedom, implored the assistance of the Lord of Hosts; and, when their fear made them murmur, Moses soon pacified and comforted them with the assurance, that this would be the last time of their seeing the Egyptians.

God ordered then the people to begin their march towards the sea, and directed Moses at the same time to stretch out his rod, assuring them that the waters would forthwith divide themselves, to make way for Israel to go through as on dry land, whilst Pharoah and his army, venturing to pursue them, would be overwhelmed by its waves.

Moses then obeyed, and made the divine signal; and a strong easterly wind divided that arm of the Red Sea, which opened a passage for Israel, who already had begun their march towards it. The angel of the Lord who conducted them by the pillar of fire instantly removed from the front to the rear of the host of Israel, and stood between them and the Egyptians, so that the column of fire produced a double effect, giving light to the Israelites in their march, and casting darkness over Pharaoh's camp, to prevent their perceiving what was doing in that of Israel.

And now, whilst Israel was passing through the destined passage, the waves arose in heaps and stood as a wall on each side of them; and the Egyptians, perceiving the Israelites marching off, resolved upon a close pursuit after them, and, filled with confidence to march through the sea as well as the Israelites, they pressed onwards.

But confusion and dismay seized on the pursuers, when their war-chariots, driving more and more heavily by the morning-watch, and other indications of God's fighting against them, made their military ardour abate, and caused them to resolve upon turning back and retreating from those whom they so eagerly pursued; but all their haste could not save them: and now, feeling with regret that their insolent conduct, after so many warnings, deserved the punishment that awaited them. God commanded Moses to

stretch out his rod once more ; which was no sooner done, than the waves, which had been miraculously suspended, fell again by their own weight and overwhelmed Pharaoh and his host, so that not one of them escaped the common ruin ; whilst Israel beheld, with wonder and amazement, the carcasses and the rich spoils of their enemies, thrown upon the sea shore, according to the sacred writ—

וַיֵּרָא יִשְׂרָאֵל • אֶת מִצְרַיִם מֵת עַל שַׁפַּת הַיָּם :

“And Israel saw the Egyptians dead upon the sea shore.” (Ex. xiv. 30.)

I now lay before my readers the following verse, which requires elucidation :—

וַיֵּרָא יִשְׂרָאֵל • אֶת הַיָּד הַגְּדוֹלָה • אֲשֶׁר עָשָׂה ה' בַּמִּצְרַיִם

וַיֵּרְאוּ הָעָם אֶת ה' • וַיֵּאֱמִינוּ בָהּ • וּבַמֶּשֶׁה עֲבָדוּ :

“And Israel saw that great work (mighty hand) which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord, and his servant Moses.”

It cannot be supposed that Israel only acquired a fear and belief in the Lord after the passing of the Red Sea on dry land, and not before, as might be gathered from the words of the verse ; for we find already, in the first communication from God to Israel, even prior to any plague taking place in Egypt, that they believed in the Lord and feared him, as is fully expressed : “And the people believed, and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction,

then they bowed their heads and worshipped.” (Ex. xiv. 31.) How much more must their belief have augmented, after the numerous miracles and plagues had taken place, and their departure from Egypt?

In the first communication from God to Moses, we find that God disapproved of the doubt and suspicion Moses entertained concerning the faith of his people, by saying “והן לא יאמינו לי” but behold they will not believe me.” The famous commentator, Rashi, observes, that the token of the turning of the rod into a serpent, was likewise an allusion to his having adopted the profession of the serpent, by “לשון הרע” accusing Israel falsely;” and so likewise the second token, of his hand becoming leprous,—the peculiar punishment for that offence; as we find Miriam, having wrongfully censured her brother Moses, was punished with leprosy. All these go to establish the Faith of Israel, their fear and belief in God, when the first Divine message was communicated to them; and we cannot therefore admit that they made that acquisition only after passing the Red Sea.

Judicious reader, it is a maxim received by tradition, that wherever in Scripture the name, Israel **ישראל**, and the word, **העם** the people, are used alternately in the same passage, and especially in the same verse, that the former implies the learned or superior class of persons of that nation; while the latter, **העם** the people, implies the unlearned or inferior class of society, and is very frequently

applicable to the **ערב רב** mixed multitude and those who were converted to the faith of Israel. By the assistance of this rule, you will discover the true sense, and obtain a full intelligence of the verse, “**וירא ישראל** and Israel saw.”

The children of Israel, who already feared and believed in the Lord, were now sufficiently advanced to become invested with the **רוח הקודש** Holy Spirit, to have a spiritual sight of the mighty hand of God stretched against the angel called “**שר של מצרים** the prince of Egypt;” as we find in Daniel “**שר יון** the prince of Grecia, the prince of Persia” (Dan. x. 20.): but “**העם** the people,” (applicable to the **ערב רב** the mixed multitude, who were converted to the faith of Israel, and joined them after their miraculous deliverance from Egypt,) were now, after the destruction of the Egyptians, advanced to the fear and belief in the Lord, [and mission of Moses his servant.

According to the above rule, with regard to the distinction of the words, **ישראל** *Israel*, and **העם** *people*, the whole chapter containing the unfortunate event of the worship of the golden calf, where the word “**העם** the people” is so often opposed to the word **ישראל** *Israel*, must be construed as follows: The Egyptians, and strangers of other nations, (expressed by the word **העם**) who became proselytes to the faith of Israel, and joined them, were in reality the authors of that horrible crime; but “**ישראל**

Israel" rendered themselves culpable, only in remaining silent spectators when the honour of God was concerned, and in not preventing, even at the risk of their lives, the idolators from executing their horrible design.

Israel, who saw themselves saved that day out of the hands of the Egyptians, and beheld their cruel masters dead upon the sea-shore, became animated with the most lively sentiments of gratitude to their Almighty Deliverer: and, to celebrate this miraculous victory, a hymn was composed, extolling the greatness of God's power manifested in this signal achievement, and in his amazing mercy towards his people.

Having divided the people into two great choirs, Moses placed himself and his brother Aaron at the head of the men; and at the head of the women he placed his sister Miriam.

The canticle was sung, and after every succeeding verse, the following first verse of the hymn was repeated in chorus:—

“אשירה לה” כי גאה גאה • סוס ורכבו רמה בים”
 “I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.” (Exod. xv. 1.)

By that great and wonderful deliverance of Israel, the name of the Omnipotent God and Creator was known, magnified and feared, as it is recorded:—

“שמעו עמים ירגזון • חיל אהו יושבי פלשת : אז נבהלו”

אלופי אדום • אילי מואב יאחזמו רעד • נמגו כל ישובי
כנען :

“The people shall hear and be afraid; sorrow shall take hold of the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab trembling shall take hold of them; all the inhabitants of Canaan shall melt away. (Ex. xv. 14, 15.)

The abode of Israel in the land of Egypt, from the descent of the patriarch Jacob and his family, until their deliverance from thence, amounts to two hundred and ten years.

There are many historians and expositors, who vary in their opinions respecting the computation of the time of Israel's abode in Egypt. Some compute it to be four hundred years; others to be four hundred and thirty years; and as these writers deduce their authority from scriptural records, I shall, in order to show the error of those commentators, elucidate and explain those records in their true and genuine sense.

The computation of the four hundred years is erroneously taken by them from the following divine revelation made to the patriarch Abraham “בברית בין הבתרים” (Gen. xv. 9, 10.)

”ידוע תדע כי גר יהי זרעך בארץ לא להם • ועבדום וענו אתם ארבע מאות שנה : וגם את הגוי אשר יעבדו דן אנכי • ואחרי כן יצאו ברכש גדול : ואתה

תבוא אל אבתך בשלום • תקבר בשיבה טובה • ודור
רביעי ישובו הנה • כי לא שלם עון האמרי עד הנה :

“ Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterwards they shall come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”
(Gen. xv. 13, 14, 15, 16.)

I shall first prove that the time of four hundred years, in the above revelation, cannot relate to the sojourning of the patriarch's seed in the land of Egypt only, as supposed by these expositors: for, if we take the hundred and thirty-three years, the whole life of Kehoth, the son of Levi, who came down to Egypt with his grandfather Jacob, and the hundred and thirty-seven years of the whole life of Amrom, the son of Kehoth, and those of Moses, the son of Amrom, who was eighty years old when he brought Israel out of Egypt;—the number of all these years will only amount to three hundred and fifty. From these we may substract an allowance of years which Kehoth might have attained before he came down into Egypt, as likewise the years the two fathers, Kehoth and Amrom, might have lived before the birth of their children. This proves

demonstratively that the four hundred years **בברית** "בין הבתרים" in the above revelation cannot relate to Egypt alone.

The spirit of the above divine communication is as follows:—God promised to Abraham in the covenant, to give the land of Canaan as an inheritance to his seed, and informed him at the same time, that the promised land could not be taken possession of, till the time of the fourth generation of Jacob's children, because the iniquity of the Amorites would not be full till then : consequently that his seed, which is reckoned from the birth of Isaac (agreeably to the words **כי ביצחק יקרא לך זרע** in Isaac shall thy seed be called," Gen. xxi. 12.) should live in a land that was not theirs; alluding not only to Egypt exclusively, as supposed by some writers, but also to Canaan, Gerar, Mesopotamia, &c., wheresoever his seed lived, during the time of four hundred years.

Regarding what is added in this revelation, **ועבדום וענו אותם** and shall serve them, and they shall afflict them," it is commonly understood to be spoken circumstantially, and might, to prevent misconstruction, be put parenthetically : thus, "thy seed (from the birth of Isaac) shall be strangers in a land that is not theirs (and shall serve them and be afflicted) four hundred years;" which servitude and affliction must not be understood as the order of God, but that God foretold to Abraham that it would happen so that a certain nation that would grant them

hospitality, and receive them friendly, would, ultimately, keep them in bondage and afflict them ; for which this nation shall be punished : and when the above time of four hundred years shall be expired, they shall have a happy and glorious deliverance, and go forth with great substance as the reward for their servitude ; and that the fourth generation of the children of Jacob shall then return hither and possess the promised land, which promise, had it not been for the criminal conduct of the **מרגלים** men sent to view the land, would have been performed in the beginning of the second year of Israel's departure from Egypt.

The four hundred and thirty years in the following declaration —

”ומושב בני ישראל אשר ישבו במצרים שלשים וארבע מאות שנה :”

“The sojourning of the children of Israel who dwelt in (Mizraim) Egypt, was four hundred and thirty years,” (Ex. xii. 40.), — commence from **ברית** **בין הבתרים** the period of the first covenant God made with Abraham, which took place thirty years prior to the birth of his son Isaac, including the sojourning of the patriarchs and their children in various countries as well as in Egypt.

The word **מצרים** *Mizraim*, Egypt, is in Hebrew a characteristic name from the radix **צרר**, and equal to the words— “**מן המצר קראתי יי** I called upon the Lord in distress,” (Ps. cxviii. 5.) implying

oppression, and applicable to any country where they were oppressed; the above verse includes, therefore, the sojourning of the patriarchs and their descendants, as likewise the oppression and persecutions, both of the fathers and their children which they suffered in the various countries during the above four hundred and thirty years.

It is justly observed by our sages כל מה שאירע לאבות סימן הוא לבנים all that happened to the fathers should be considered as a “sign” to their children.

The patriarchs were, by the infinite wisdom of God, appointed to proclaim His holy name, and to disseminate the light of truth throughout the world; and by their manifold persecutions and miraculous deliverances, which always turned into joy and glory, the name of the Most High God was magnified and exalted.

The first patriarch Abraham, notwithstanding the great honour and respect paid to him by the sons of Heth in saying “נשוא אלהים אתה בתוכינו” we consider you a godly mighty prince among us,” (Gen. xxiii. 6.), was still desirous to comply with the will of God (בברית בין הבתרים in the covenant between the pieces) to regard himself as a stranger, according to his own words—

“גר ותושב אנכי עמכם”

“I am a stranger and a sojourner with you.” (Gen. xxiii. 4.)

The second patriarch, when determined to descend into Egypt on account of a famine in the land of Canaan, God ordered him

“גור בארץ הזאת ואהי עמך ואברכך”

“Sojourn in this land, and I will be with thee and will bless thee.” And of the patriarch Jacob, when he returned from Mesopotamia with his family, we have the following declaration—

“וישב יעקב בארץ מגורי אביו בארץ כנען”

“And Jacob dwelt in the land where his father was a stranger, in the land of Canaan.”

The lives of the patriarchs were a series of persecutions and deliverances in which the hand of Providence was visibly manifested. In his native country, Abraham was persecuted by Nimrod, king of Babylon, for his worshipping the true God, and finally compelled, together with his family, to leave his paternal soil, and take up his residence in Haran. He then separated himself from his father's house by the express command of God, and went into the land of Canaan, a country wholly inhabited by idolators; where he fearlessly proclaimed the worship of the true God, as we find “ויקרא בשם ה'” and he called there on the name of the Lord.” (Gen. xiii. 4.)

When Lot, his brother's son, was made captive by Chedorlaomer and his allies, he sympathized with the distress of his nephew, and took the resolution to attack four formidable armies with but a handful of warriors, viz. three hundred and eighteen trained men. En-

couraged only by confidence in his God, he marched in pursuit of the conquerors, rescued Lot and his family, retook all the spoil, and restored it to the former possessors. It was then that the word of the Lord came to him in a vision saying:—

אל תירא אברם • אנכי מגן לך • שכרך הרבה מאד :
 “Fear not Abraham, I am thy shield, thy reward is exceeding great.” (Gen. xv. 1.)

It is here to be observed, that the confederacy of the four kings, in making war, was designed for the destruction of Abraham by way of taking his nephew captive: he was, therefore, reassured by the Lord, after their overthrow, with the above promise of protection and prosperity.

The oppression Abraham suffered in Egypt, when the king violated the rights of hospitality in taking Sarah by force from him, and the result of that event, bear a striking likeness to the oppression of his children, and their ultimate deliverance from that country.

Famine was the cause of his descent, and also that of his children. His fear, when entering Egypt, as expressed to his wife in the following words:—

והרגו אותי ואותך יחיו :

They (the Egyptians) will slay me, and save thee alive”—was a foreknowledge which was realized in the destruction of the male children, and the preservation of the female children by the order of the king of Egypt:—

“כל הבן הילוד היאורה תשליכוהו וכל הבת תחיון!”

“Every son that is born ye shall cast into the river, and every daughter ye shall save alive,” (Ex. i. 22.) and as the great plagues that befell Pharaoh and his household on Abraham’s account, made him restore the patriarch’s wife; even so, the great plague of the first-born of Egypt caused the king to come down at midnight to set Israel at liberty, craving, and accelerating their departure. Abraham departed, well rewarded for this atrocious treatment, as we find,—“And Abraham was very rich, (in coming out of Egypt) in cattle, in silver and gold,” even so did Israel depart with great substance, as the reward for their cruel bondage and rigorous servitude so unjustly endured.

The pious patriarch Isaac was often ill-treated by the inhabitants of the land he sojourned in. A constant strife between the shepherds of Gerar and those of the patriarch was unjustly maintained. The wells of water were filled up, or otherwise demolished by his neighbours; and at last he was exiled by the king, who envied his prosperity; yet all this turned to his honour and glory; for the persecuting king humbled himself before Isaac, confessed his error, and called him the blessed of the Lord, and ardently solicited his friendship and covenant.

The third patriarch Jacob, in order to save his life from the criminal intention of his brother Esau,

fled from the mouth of a lion to that of a leopard. Laban, his mother's brother, received him at first as a friend, but successively sold him his two daughters for the price of a rigorous servitude of fourteen years, agreeably to the words of Jacob :— “ **ביום אכלני חרב וקרר בלילה** the intense heat consumed me by day, and the frost by night.” (Gen, xxxi. 40.)

When willing to return to his parents, Jacob was, by the urgent solicitation of his uncle, persuaded to continue with him, acknowledging at the same time, that the blessing of God and the increase of his wealth came by the sole merit of his son-in-law.

Jacob accordingly served Laban six years more, for a stipulated reward, consisting of the speckled sheep that should be born in the flocks under his care ; which agreement Laban treacherously changed many times : but by the blessing of God, the patriarch grew exceedingly rich.

Jacob, perceiving the intention of Laban to detain him for ever in a state of servitude, took the resolution to depart with his wives, children, and all his property, without the knowledge of his uncle. Laban pursued and overtook him, and as he was warned in a dream neither to hinder nor delay the patriarch's return to his parents, they made a covenant and parted amicably. Jacob, thus rescued from the hands of Laban, and reconciled with his brother Esau, and having happily escaped from Shechem, thought now to enjoy a life of rest and happiness

in the land where his father sojourned. But this enjoyment was but of short duration, being interrupted by his constant mournings and lamentations during twenty-two years for the supposed loss of his beloved son Joseph, of whom he said "חיה רעה אכלתהו טרף טרף יוסף an evil beast has devoured him, Joseph is without doubt rent in pieces." (Gen. xxxvii. 33.)

But all these past unpleasant occurrences were succeeded by happy ones; and all his wounds were healed at last by the following balm of life.

The venerable patriarch, surprised by the glad tidings of the existence of his son Joseph, a ruler over all Egypt, went to that country, and there embraced him, surrounded by the nobles of the kingdom, and beheld all his virtuous family happy, honoured, and respected by the monarch and the people.

The glorious result of all these remarkable events relating to the holy patriarchs, was an omen to their descendants, whom the Lord God of Israel brought forth "מכור הברזל ממצרים להיות לו לעם נחלז" out of the iron furnace (Egypt) to be unto him a people of inheritance" (Deut. iv. 20), as recorded "ויהי מקץ שלשים שנה וארבע מאות שנה ויהי בעצם היום הזה יצאו כל צבאות ה' מארץ מצרים and it came to pass, at the end of the four hundred and thirty years, even the selfsame day, it came to pass that all the host of the Lord went out from the Land of Egypt.—(Ex. xii. 41.)

Reader! you will now find that the abode of the children of Israel in Egypt, amounts precisely to two hundred and ten years, by subtracting from the four hundred years in the covenant between the pieces (taken from the birth of Isaac), one hundred and ninety years, viz. sixty years, the age of Isaac when Jacob was born, and the hundred and thirty years of Jacob when he came down into Egypt, yet as their servitude did not commence till after the death of Joseph and his brethren, it will only amount to one hundred and seventeen years; for, allowing that Levi, the son of Jacob, was about forty-four years old, when he came with his father into that country, he must consequently have lived there ninety-three years, his life being, according to Scripture, one hundred and thirty-seven years; and when these ninety-three years of his abode in Egypt are taken from the two hundred and ten years; there remain but one hundred and seventeen years of Egyptian thralldom.

The journey of Israel from the Red Sea to Mount Sinai.

They travelled three days from the Red Sea into the wilderness of Shur, but found no water; and when they discovered the waters of Marah, and found them too bitter to drink, the Lord directed Moses to a tree which sweetened the water as soon as he cast it in.

From thence they departed and encamped at Elim, where they found twelve fountains of water, and seventy palm trees, corresponding with the number

of the twelve tribes of Israel and their seventy elders. They continued there about three weeks, up to the fourteenth of the second month, on which they decamped from this place, and entered, on the fifteenth of the same month, into the wilderness of Sin. Their provision becoming now exceedingly scarce, for the dough which they had brought with them out of Egypt and which supplied them sufficiently for one month, was now consumed; they began to murmur, which murmuring, however, met with no reproof, but on the contrary, they got a gracious promise from God to rain down bread from heaven unto them; and in order to make a further trial of their obedience, he commanded them to gather a certain ratio every morning, and to provide themselves on the sixth day with double the quantity, because they were not to expect any to fall on the seventh, which must be kept holy.

The following morning, at break of day, they followed Moses at some distance from the camp, where he shewed them a kind of white dew, resembling a small hoar frost, which covered the face of the earth; and Moses told them that this was the bread which God had promised to feed them with during their abode in the wilderness, commanding them to gather an עמר *Omer* for every head, which is about five pints, or forty-three eggs.

The people no sooner saw this new bread, than they were surprised at the strangeness of it, crying to one another, ? מן הוּא *Man-hu*, manna, signifying

What or whence is this? they gave it therefore the name of man or manna.

They departed from the desert of Sin and pitched in Rephidim, where they murmured for the want of water; Moses then implored the Lord, who was pleased to dissipate his fears by promising to signalize this place with as miraculous a water as he had the last with a miraculous food. ^{צו} God commanded him to take the elders of Israel and ^{אסף} the people up to mount Horeb, assuring him, that upon smiting the rock with his rod, the water should immediately gush out from it, in such plentiful streams as would be more than sufficient to allay their thirst. Moses obeyed, and God vouchsafed to send them plenty of water, and in memory of their new murmuring, the place was called ^{מַסָּה וּמֵרִיבָה} *massah*, tempting, and *meribah*, contention.

About this time, Israel being attacked by the Amalekites, Moses ordered his minister, Joshua, at the head of a sufficient force, to make head against them, whilst he himself went up to the mount to entreat God for his success: and Joshua discomfited Amalek and his people with the edge of the sword.

Moses was then commanded to record this signal victory, and to vow a lasting war against the Amalekites, till their very remembrance was quite blotted out. He also reared up an altar to God, and called it ^{נִסִּי ה'} the Lord is my banner, to intimate that God,

who had made them declare war against Amalek, would not fail to crown it with success.

On the first day of the third month of the going forth of the children of Israel out of the land of Egypt, they came into the wilderness of Sinai; there, their abode proved the most interesting of all others, by the wonderful promulgation of the Divine Law. Moses, knowing that this was to be the scene of the most glorious wonders that mankind ever beheld, and the place from whence the peculiar law was to be delivered to them accompanied with the utmost terror and majesty, made them encamp before the celebrated mount of Sinai, that they might all be eye and ear-witnesses of the Divine Presence.

Whilst they were pitching their tents according to his direction, Moses went up to the mountain, where he was called by God, and commanded to remind the children of Israel of all the wonders and miracles God had wrought in their favour, and to offer them the law of God for their consideration and acceptance, in the following words—

”אתם ראיתם אשר עשיתי למצרים • ואשא אתכם על
כנפי נשרים • ואביא אתכם אלי; ועתה אם שמוע
תשמעו בקלי • ושמרתם את בריתי • והייתם לי סגולה
מכל העמים • כי לי כל הארץ; ואתם תהיו לי ממלכת
כהנים • וגוי קדוש • אלה הדברים אשר תדבר אל
בני ישראל:“

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you

unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation; these are the words which thou shalt speak unto the children of Israel.” (Exod. xix. 4—6.)

Moses came down, assembled the elders, and acquainted them and the people with the gracious Divine message, and they, in answer, promised all obedience to God’s commands, in the following words: — “ כל אשר דבר ה' נעשה ” all that the Lord hath spoken we will do.” (Ex. xix. 8.) Our sages observe that the reply of the people contains, besides the plain sense of their full obedience, an intimation “ רצוני לראות את מלכנו ” that it is their ardent wish and humble supplication to receive the Law from their God and King himself. When Moses had returned the words of the people unto the Lord, the Lord granted their request, saying unto Moses, “ הנה אנכי בא אליך בעב הענן • בעבור ישמע העם: Lo I come unto thee in a thick cloud that the people may hear when I speak with thee, and believe thee for ever.” (Ex. xix. 9.)

Moses returned, and charged them, by the command of God, to prepare themselves against the third day for the glorious scene, to wash their clothes, and abstain from all nuptial commerce, and prescribed

limits to them and forewarned them from approaching the mountain under the severest penalties.

”ויהי ביום השלישי בהיות הבקר • ויהי קלת וברקים •
וענן כבד על ההר • וקול שפר חזק מאוד • ויחרד כל
העם אשר במחנה • ויוצא משה את העם לקראת
האלהים מן המחנה • ויתיצבו בתחתית ההר • והר
סיני עשן כלו • מפני אשר ירד עליו ה' באש • ויעל
עשנו כעשן הכבשן ויחרד כל ההר מאד • ויהי קול
השפר הולך וחזק מאוד • משה ידבר • והאלהים
יעננו בקול :“

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.” (Ex. xix. 16—19.)

Previous to an elucidation of these verses, it is necessary to remark that לשבר את האזן in order to accommodate the ear and conception of man, we find in Holy Writ terms and expressions relating to God wholly inconsistent with his divine nature.

Such terms and expressions when used in relation to God, must therefore not be understood in their literal sense as applicable to the changeable nature of man, but in a spiritual sense wholly abstracted from all corporeal ideas.

The word ירד to descend, must, in the above verse, “the Lord descended upon it,” be explained, either as condescending, or, according to the תרגום Targum, “וַאֲתַגְלִי ה' the Lord revealed himself,” meaning that the שכינה the Divine presence, or כבוד ה' the glory of the Lord, was revealed unto them.

The word ענן cloud, so frequently used by revelation or Divine presence, as, וּכְבוֹד ה' נִרְאָה בְּעָנָן and the glory of the Lord appeared in the cloud; again כִּי בְּעָנָן אֶרְאֶה עַל הַכַּפֹּרֶת for in a cloud will I be seen upon the mercy-seat, indicates that by our deficiency no clear and perfect sight can be obtained of the Deity; as God is invisible and his essence incomprehensible, his appearing therefore to man is but relating to his glory, by which his divine presence is made known to men according to their merit.

The above divine declaration unto Moses “הִנֵּה אֲנִי בָּא בְּעָבֹת עָנָן וְכָבוֹד ה' אֶרְאֶה עַל הַכַּפֹּרֶת” behold I will come unto thee in a thick cloud,” will now be rendered intelligible, namely, God made known to Moses, that notwithstanding his superiority above all other prophets, as confirmed by the words of God—

“פֶּה אֶל פֶּה אֶדְבֹר בּוֹ וּמֵרָאָה וְלֹא בַחֲדִידָת : ”

“With him will I speak mouth to mouth, even

apparently, and not in dark speeches." (Num. xii. 8.) That on this most remarkable day the divine revelation unto him will be, in a less degree than before, expressed by the word "עב הענן" a thick cloud," but adapted to the capacity of the people, that they may be enabled to hear and comprehend when I speak unto thee, and will consequently believe that thy mission is of divine authority for ever.

All our learned men are unanimous in the following opinion, that the first two commandments,

"אנכי ה' אלהיך ולא יהי לך"

"I am the Lord thy God, and thou shalt have no other gods," (Ex. xx. 2, 3.) were communicated directly from God himself to the people. But the other eight commandments were communicated to them by the medium of Moses; and this opinion is taken from the following verse—

"ויהי קול השופר הולך וחזק מאד • משה ידבר והאלהים יענו בקול"

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." (Ex. xix. 19.)

The voice of God was heard in the sound of the trumpet, known by the incessant increasing power of that voice, so contrary to the natural decreasing voice of a trumpet; and we are informed in the above verse, that after the people heard the voice of God in communicating to them the first two commandments,

and as the voice of the trumpet sounded, and waxed louder and louder, more than they could endure, they then implored Moses, saying:

”דבר אתה עמנו ונשמעה • ואל ידבר עמנו אלהים
פן נמות“:

“Speak thou with us, and we will hear; but let not God speak with us, lest we die (Ex. xx. 19); and as their request was granted, consequently Moses communicated unto them the other eight commandments; but God assisted him by a voice that he might be heard over all the camp of Israel: thus all the verses relating to that solemn occasion, are reconciled and explained by the following verses in משנה תורה Deuteronomy.

”את הדברים האלה דבר ה' אל כל קהלכם : בהר
מתוך האש הענן והערפל • קול גדול ולא יסף •

ויכתבם ער שני לחות האבנים • ויתנם אלי :

“These words the Lord spake unto all your assembly in the mount, out of the midst of the fire of the cloud, and of the thick darkness with a great voice, [incessantly, with out pause (Targum)]: and he wrote them on two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire) that ye came near unto me, even all the heads of your tribes, and your elders. And ye said Behold, the Lord our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that

God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh that has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived. Go thou near, and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it"—

“וַיִּשְׁמַע ה' אֶת קוֹל דְּבָרֵיכֶם בְּדִבְרֵיכֶם אֵלַי”

“And the Lord heard the voice of your words when ye spake unto me, and the Lord said unto me, I have heard the voice of the words of this people which they have spoken unto thee, they have well said all that they have spoken. O that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them and with their children for ever.”

לך אמר להם שובו לכם לאהליכם : ואתה פה עמד
עמדי ודברה אליך את כל המצוה והחקים והמשפטים
אשר תלמדם ועשו בארץ אשר אנכי נותן להם לרשתה

“Go say to them get you into your tents again. But as for thee, stand thou here by me and I will speak unto thee all the commandments and the statutes and the judgments which thou shalt teach them that they may do them in the land which I give them to possess it.”—(Deut. v. 22--31.)

Thus, the Lord condescended to deliver the ten com-

mandments himself to his peculiar people —“להודיע כי ה' שופטינו ה' מחוקקינו ה' מלכנו • הוא יושיענו to make known that the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us,” by which His Law is established for ever, as likewise the divine authority of the mission of his faithful servant was testified by the myriads of Israel, as declared by God : —

בעבור ישמע העם בדברי עמך וגם כך יאמינו לעולם
 “that the people may hear when I speak with thee, and believe thee for ever.”

Israel, according to the order of God, returned to their tents, but Moses remained in the Mount which was covered with a cloud :—

ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה
 “Forty days and forty nights he did not eat bread nor drink water.”

By the great luminary and celebrated commentator, Rabbi Moses Alshuch, we are favoured with a reason why the abode of Moses in the mount was limited to forty days and forty nights, observing, as the foetus is formed in forty days and forty nights, even so much time was Moses in the mount without taking any nourishment, but subsisting by spiritual enjoyment, to reform his nature, to rid himself of the inherent frailties of man, to ameliorate and improve his spiritual and intellectual faculties, and approximate himself to the nature of an angel, in order to enable him to retain

in his memory כל התורה שבעל פה the entire Oral Law, likewise the sublime and intrinsic sense contained in תורה שבכתב the written Law, which sense is marked by our sages by the word פרדס Pardas (an orchard), the four letters of the word פרדס being the initials of the following words, expressing the four qualities of תורה שבכתב the written Law, which are:—

פשוט • רמז • דרוש • סוד

פשוט, the plain sense; רמז, hints or intimations (marked by dots or points); דרוש, a by-sense drawn by a critical investigation; סוד, the secrets of the Law. He was also informed of the nature and secrets of the whole creation, of the angelical and planetary, ethereal and terrestrial worlds, as recorded of him “בכל הוא ביתי נאמן, he is faithful in all my house.”

The Divine Law was delivered and communicated by Moses to Israel at different times, and as adapted and suitable to the various seasons, places, and circumstances during the forty years of their abode in the wilderness; when at the end of the forty years, when the law was completed, Moses deposited it in the hands of the Levites, to be put in the ark of the covenant of the Lord; as recorded:—

”ויהי ככלות משה לכתב את דברי התורה הזאת על ספר • עד תמם: ויצו משה את הלויים נשאי ארון ברית ה' לאמר: לקח את ספר התורה הזה • ושמתם אותו מצד ארון ברית ה' אלהיכם • והי' שם בכך לעד:”

“And it came to pass, when Moses had made an end

of writing the words of this Law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." (Deut. xxxi. 24—26.)

We received by tradition, that Moses distributed at the same time, twelve ספרי תורות books of the Law, written by his own hand, one to every tribe.

וכך היה סדר הלימוד

The method or order of instructing Israel in the Divine Law, was as follows:—

Every passage or chapter of תורה שבכתב the written Law, whether historical or preceptive, Moses wrote by Divine authority, and placed it לפני בית לפני כל ישראל before his council or senate, called afterwards סנהדרין Sanhedrin, and before all Israel; this council consisted of שבעים זקנים Seventy Elders or Senators, the most learned and pious in Israel, of whom he was ראש בית דין President.

Every chapter of תורה שבכתב the Written Law, was then discussed and explained according to תורה שבעל פה the Oral Law, which Moses received coeval with the Written Law. The coherency and agreement of these two laws were likewise proved and established to show that this Oral Law is the

true and genuine sense of the Written Law; and that they are so intimately and inseparably connected, that they are, therefore, considered as one and indivisible.

Moses also instructed them in the practice of the

“שֵׁשׁ עֶשְׂרֵה מִדּוֹת שֶׁהַתּוֹרָה נִדְרָשֶׁת בָּהֶן”

thirteen divine rules received with the Oral Law,” likewise of those rules, called by some of our learned “מִלֵּא” intimations in the Written Law,” as “מִלֵּא” and “חֶסֶר” perfect and imperfect words,” and of all those called “הַלְכָה לְמֹשֶׁה מִסִּינִי” the decisive Laws,” that Moses received verbally at Sinai, by whose virtue the Law is expounded, and all difficult matters therein resolved and determined. He also informed them of the four qualities of the Sacred Law, marked by the word פְּרָדָס, as already stated.

Aaron, the High-priest, was then honoured by appointment to repeat, for the improvement of Israel, all the learning and information taught by his brother Moses; after him, it was repeated by his sons; and finally by the elders: and then the Israelites gathered themselves by thousands and thousands in their respective academies for the study of the Law.

Every individual of Israel was permitted to write memorandums of the Oral Law, in order to assist his memory for his private use; but the public study and instruction was taught orally, as has been stated.

The following is an exact account of the various

presidents and their respective councils, from Moses to “רב אשי ורבינא Ravashy and Raviny,” by whom the Talmud was compiled and formed, about four hundred years after the destruction of the Second Temple.

The Enumeration of the Names and Characters of forty Presidents, who transmitted the Oral Law by Tradition to their Successors, during the Space of seventeen hundred and eighty-seven Years.

“משה רבינו עבד ה” Moses, our preceptor, the servant of the Lord.

יהושע בן נון משרת משה Joshua, the son of Nun, Moses’ minister.

פנחס בן אליעזר בן אהרן הכהן Phinehas, the son of Eleazar, the son of Aaron, the high-priest.

עלי הכהן Eli, the high-priest.

שמואל הנביא Samuel, the prophet.

דוד המלך King David, before and after he was king.

אחיה השילוני הנביא Ahijah, the Shilonite, the prophet.

אליהו הנביא Elijah, the prophet.

אלישע תלמידו הנביא Elisha, his disciple, the prophet.

יהויאדע הכהן Jehoiada, the high-priest.

זכריה Zechariah.

הושע הנביא Hosea, the prophet.

עמוס הנביא Amos, the prophet.

ישעיה והנביא Jesias, the prophet.

מיכה הנביא Micah, the prophet.

הנביא יואל Joel, the prophet.

הנביא נחום Nahum, the prophet.

הנביא חבקוק Habakkuk, the prophet.

הנביא צפניה Zephaniah, the prophet.

הנביא ירמיהו Jeremiah, the prophet.

ברוך בן נריה Baruch, the son of Neriah, in the time of the Babylonian captivity.

ראש בית דין ראש עזרא הסופר Ezra, the scribe, who was the president of the אנשי כנסת הגדולה great assembly, amounting to one hundred and twenty of the most pious and learned in Israel. Some of them were prophets, as Haggai, Zechariah, and Malachi. Ezra went up, commissioned with full power from the King of Persia, to build the Temple of God, and he made great exertion to separate Israel from the daughters of strange nations, whom they married during the captivity of Babylon. He rendered himself likewise famous for the pious and religious regulations which he then established; and his erudition and knowledge in the Law of God entitled him to be called a second Moses, as is recorded of him—"For Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach in Israel statutes and judgments." (Ezra, vii. 10.)

שמעון הצדיק Simon, the righteous, was the last of the great assembly, and was president and high-priest after Ezra the scribe.

אנטיגנוס איש סוכו Antigonus, a citizen of Socho.

יוסי בן יועזר ויוסי בן יוחנן Jose, the son of Joeser, president; and Jose, the son of Johanan, אב בית דין vice-president.

יהושע בן פרחיה ונתאי הארכלי Joshua, son of Perachia, president; and Natai, the Arbelite, vice-president.

יהודה בן טבאי ושמעון בן שטח Jehudah, the son of Tabai, president; and Simeon, the son of Shotach, vice-president.

שמעיה ואבטליון Shemaiah and Abtalion; the first, president, and the second, vice-president: they were both proselytes.

הלל ושמאי Hillel, president; and Shamai, vice-president.

רבן יוחנן בן זכאי ורבן שמעון בנו של הלל הזקן Rabbi Johanan, the son of Sachai, president; and Rabbi Simeon, the son of Hillel the aged, vice-president.

רבן גמליאל הזקן Rabbi Gamaliel, the aged.

רבן שמעון בנו His son, Rabbi Simeon.

רבן גמליאל בנו His son, Rabbi Gamaliel.

רבן שמעון בנו His son, Rabbi Simeon.

רבי יהודה הנשיא Rabbi Jehudah, the prince, who was also called רבינו הקדוש the holy or pious Rabbi.

רבי יוחנן ורב שמואל Rabbi Johanan, president; and Rabbi Samuel, vice-president.

רב הונא Rabbi Huna.

רבה Rabbah.

רוא Rova.

רב אשי ורבינא Rabbi Ashi, president; and Raviny, vice-president; the compilers of the Babylonian Talmud.

Rabbi Jehudah, the prince, who was also called the pious or holy Rabbi, flourished in the reign of the emperor Antoninus, who honoured him with the title of prince; and it was generally believed that there never rose up one in Israel like him, where so much erudition and piety, wealth and glory were united. He, as רֹאשׁ בֵּית דִּין president, and his sublime senate, the sanhedrin, took into consideration the deplorable state of Israel, who were then prevented, by their dispersion, and the wars which were then prevailing, from gathering themselves to their respective academies in thousands and ten thousands, as usual; and having been subjected to different nations, and overwhelmed with oppression, their memory became weakened, their acuteness of mind and soundness of intellect decreased, and erudition diminished. They judged it, therefore, proper to collect and compile all the instructions concerning the practical part of the six hundred and thirteen Divine precepts, which was taught and asserted “בבית דינו של משה רבינו עה” in the sublime council or senate over which Moses held the presidency; likewise all that was established by all the successive “בתי דינין” senates,” as a fence and preservation of our Divine Law. All these acts and religious duties, that were delivered

by tradition down to their time, and called "תורה פה שבעל פה the Oral Law," were now recorded, and concentrated into the grand and celebrated work, called "ששה סדרי משנה the six volumes of the Mishnah," in order that it might be sent to all parts of the globe, "כדי שלא תשתכח תורה מישראל" that our holy Law may not be forgotten from Israel."

In the following chapter it will be seen that our learned rabbies were authorised by God to decide and determine all difficult matters in the Sacred Law, by which the Divine authority of the Oral Law is fully established.

"כי יפלא ממך דבר למשפט • בין דם לדם • בין דין לדין • ובין נגע לנגע • דברי ריבת בשעריך • וקמת ועלית אל המקום אשר יבחר ה' אלהיך בו : ובאת אל הכהנים הלויים • ואל השופט אשר יהיה בימים ההם • ודרשת והגידו לך את דבר המשפט : ועשית על פי הדבר אשר יגידו לך מן המקום ההוא אשר יבחר ה' • ושמרת לעשות ככל אשר יורוך : על פי התורה אשר יורוך • ועל המשפט אשר יאמרו לך תעשה • לא תסור מן הדבר אשר יגידו לך ימין ושמאל : והאיש אשר יעשה בודון לבלתי שמע אל הכהן • העומד לשרת שם את ה' אלהיך • או אל השופט • ומת האיש ההוא ובערת הרע מישראל • וכל העם ישמעו ויראו • ולא ייזון עוד :

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates : then shalt thou arise,

and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days, and inquire, and they shall shew thee the sentence of judgment: and thou shalt do according to the sentence which they of that place, which the Lord shall choose, shall shew thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the Law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously." (Deut. xvii. 8—13.)

“תמימה תורת ה' the Law of the Lord is perfect.” (Psalm xix. 7.) Our Sacred Law, dictated by the infinite wisdom of God, cannot be charged with any deficiency. Neither are our civil, criminal, matrimonial, and martial laws, &c., subject to any amendments or supplements as those laws composed by men.

The **שבכתב תורה** Divine Written Law, notwithstanding the conciseness of its style, comprises besides “עמקי סודותיה the profound secrets” therein, the mo-

tive, design, and the practical part of the “תריג מצות” six hundred and thirteen precepts, in all conditions and circumstances; by which our path of rectitude is regulated “בין אדם למקום ובין אדם לחבירו” in our duties relating to God, and in those relating to our fellow-creatures.”

The “תורה שבעל פה” Divine Oral Law,” received coeval with “תורה שבכתב” the Written Law,” containing the sense of the Written Law, is also provided with keys, rules, and axioms, to open and penetrate “בחדרי תורה” into the hidden places of the Written Law,” and there discover its treasures and valuable instructions, agreeably to the words of the Royal Moralist,—

“אם תבקשנה ככסף וכמטמונים תחפשנה” אז תבין

“יראת ה'” ודעת אלהים תמצא

“If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.” (Prov. xi. 4, 5.)

The discussing and expounding of the Written Law, by the light of the Oral Law, is the work of our sages, and is called תלמוד תורה *the study of the law*, of which it is recorded “ותלמוד תורה כנגד כולם” that the study of the Law is equivalent to all those affirmative precepts;” that the fruit thereof is enjoyed in this world, and the principal reward is preserved for the future. It is also asserted by one of our sages—

כל העוסק בתורה לשמה זוכה לדברים הרבה •

he that studies the law from a pure and disinterested motive has many merits; viz. that the whole world is under obligation to him, and that he is called a dear friend, dear to God, and dear to man. (Ethicks.) It was the will of the Omniscient God to deliver his Law to Israel in that peculiar manner, as stated above, in order that they should be occupied day and night, with searching and studying the Divine Law, which will prevent them from being enticed by the vanities of this world, and seduced from the path of rectitude, when, by their constant meditating in the Holy Law, they will discover the Divine wisdom therein, which will place all objects before them in a true light, and enable them to discern between perfect and imperfect happiness; as by that discovery they will perceive the great delight of spiritual gratification, a true taste of future prosperity, and a direct road to eternal salvation.

The above indisputable truth is most conspicuously expressed in the two following verses;—God commanded Joshua—

”רק חזק ואמץ מאד • לשמור לעשות ככל התורה
 אשר צוך משה עבדי • אל תסור ממנו ימון ושמאל
 למען תשכיל בכל אשר תלך : לא ימוש ספר התורה
 הזה מפריך • והגית בו יומם ולילה • למען תשמור
 לעשות ככל הכתוב בו • כי אז תצליח את דרכיך •
 ואז תשכיל : “

“Only be thou strong, and very courageous, that thou mayest observe to do according to all the law,

which Moses my servant commanded thee: turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest."

"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. i. 7, 8.)

As Joshua was the first who received the Oral Law from his master and preceptor Moses; he was therefore particularly reminded and commanded (in the first verse) to make the utmost efforts to observe to do according to all the Law, which Moses my servant commanded thee, evidently relating to the Oral Law, and therefore no mention is made in this verse (as in the second) of the words ספר התורה הזה this book of the Law, nor of the words "לעשות ככל הכתוב בו" to do according to all that is written therein." But the second verse clearly and openly points to the Written Law,—this book of the law shall not depart out of thy mouth and thou shalt meditate therein day and night, that thou mayest (by the assistance of the Oral Law discover) observe to do according to all that is written therein, for then thou shalt make thy way prosperous (in this world) and thou shalt have good success" (in the future). The chapter in Deuteronomy which I have already placed before you, to prove and establish the Divine

authority of the Oral Law, will now, after the above prefatory observations, be clear and open to all readers.

“**כִּי יִפְּלֵא מִמֶּךָ דְּבַר לְמִשְׁפֵּט** if there arise a matter too hard for thee in judgment;”—the literal sense of the word **יִפְּלֵא** is separated or concealed, and we are informed in the above sentence, that if the decision of any matter is concealed, it is **מִמֶּךָ** from thee; as there is no deficiency in the Divine Law, which is called “**תְּמִימָה** perfect;” and we are likewise informed that the deficiency consists in the disability of finding **דְּבַר לְמִשְׁפֵּט** the rule by which thou wouldst be enabled to discover in the Divine Law, the decision of the matter before thee, “**דְּבָרֵי רִיבוֹת בְּשַׁעְרֶיךָ**,” alluding to the disputation and debate in the Divine Law, between the learned judges of the minor courts of justice in your cities—“**וְקָמַת** Then thou shalt go up into the place which the Lord thy God shall choose, and present thyself before the priests, the Levites (the learned members of the grand council called **סִנְהֶדְרִין**) or unto the judge (the president of that council), and thou shalt enquire of them, and they shall shew thee the sentence of the judgment;” remark that the coming unto the priests, the Levites, must not be understood in an absolute sense **אֵלָא דְּבַר הַכְּתוּב** **בְּהוּרָה**, but the verse expresses that which was customary or usual, for, as the priests were generally men of erudition, they were frequently chosen as

members of the grand council, as foretold by Moses “יורו משפטך ליעקב ותורתך לישראל” (the Levites) shall teach Jacob thy judgment, and Israel thy Law,” “ועשית על פי הדבר אשר יגידו לך” and and thou shalt do according to the sentence which they shall shew thee” “ושמרת לעשות ככל אשר” and thou shalt observe to do according to all that they inform thee.” The last sentence *ושמרת* is explained by the great luminary, Rabbi Moses Alshuch, in the following genuine sense;— “As the study of the law is most acceptable, and is considered one of the best modes of worshipping God, as declared by our sages *אין השכינה שורה אלא בתוך ארבע אמות של הלכה* that the place wherein the Law of God is studied and discussed is honoured with the Divine Presence, we are therefore commanded to keep, preserve, and transmit to our successors, the various opinions of the learned judges and their whole debate, as well as the decision of the *סנהדרין*, and is thus translated *ושמרת לעשות ככל אשר* and thou shalt preserve it as if it was proper to do, according to all the various instructions;” which is supported by the following record in the Talmud— *אלו ואלו דברי אלהים חיים והלכה כבית הלל* the words of both the contending parties viz. the academy of *שמאי*, and that of *הלל*, must be regarded as the words of God, notwithstanding that the decision is according to the opinion of one. “על פי התורה אשר יורוך” according to the sentence of the law which they shall teach thee.”

The above commentator explains this sentence, that the decision of the סנהדרין Sanhedrin, must not be arbitrary, but they must show that their decision is founded and supported by the Law of God. It is to be observed, in support of the above commentator, that if the above two sentences are explained as in the English Bible, it would represent to our mind a threefold and useless repetition of one and the same sense.—“לא תסור מן הדבר אשר יגידו לך ימין ושמאל” thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.” “והאיש” The man that will do presumptuously and will not hearken unto the priest, that standeth to minister there, before the Lord thy God, or unto the judge (but protests against and treats their decision with contempt), even that man shall die, and thou shalt put away the evil from Israel;” that the execution of that man was deferred to the time of the first festival, when all Israel was ordered to appear in the Holy Temple before the Lord, we infer from the following verse—“וכל העם ישמעו” and all the people shall hear and fear and do no more presumptuously.”

Observe, we find that when certain men of Israel addressed Moses and Aaron in the following words:— “We are defiled by the dead body of a man; wherefore are we kept back that we may not offer an offering of the Lord (the paschal lamb) in his appointed season among the children of Israel?”

Moses replied to them “**עמדו ואשמעה מה יצוה ה'**” stand still, and I will hear what the Lord will command concerning you.” (Num. ix. 7, 8.) Likewise when the daughters of Zelophehad enquired of Moses “Why should the name of our father be done away from among his family because he has no son? Give unto us therefore a possession among the brethren of our father.”—we find “**ויקרב משה את משפטן לפני ה'**” that Moses brought their cause before the Lord.” (Numb. xxvii. 4, 5.) It might be therefore supposed that this should be continued after the death of Moses to have causes or any other points of Law decided by a communication of God through prophets, which might procure an opportunity for false prophets to derogate or change our Divine Law. We are therefore absolutely commanded—“**ובאת אל הכהנים הלויים**” **וואל השופט** thou shalt come unto the priests, the Levites, (generally members of the sublime council the Sanhedrin) or unto the judge (the president of that council) who will determine all these difficult points by their great knowledge in the law, and that, **על פי התורה**, by the words of the Divine Law, consequently, the prophet that happens to be a member of the grand Sanhedrin, may declare his opinion by virtue of his knowledge in the law, but if his opinion is given as a direct communication from God, he is to be tried as a false prophet and accordingly punished with death.

Reader, as the Divine authority granted by the Holy One of Israel to the supreme council, the

סנהדרין, to decide all matters too hard in judgment, and their decision^a was על פי התורה to be proved and shewn directly in the Divine Written Law, which was concealed from many learned judges; and by what? by the assistance of the Divine Oral Law and its divine מדות rules, and the command of God, not to decline to the right hand or to the left from their words and decision; the punishment of death was inflicted on the זקן ממרה learned judge who protested against their authority and decision; and all these, plainly recorded in our Written Law, will fully establish the Divine authority of the Oral Law as equal to the Written Law; and I am therefore induced to think that whoever disbelieves the Divine authority of the Oral Law, has never read the Written Law.

Our Divine Oral Law, which is now recorded, as already stated, comprises ששה סדרי משנה the six grand volumes of the Mishna; to which was added the following works ספרא וספרי ותוספתא to show the origin of the Mishna, and to explain; it the תלמוד בבלי the Babylonian Talmud, compiled by Raviny and Rav Ashy, four hundred years after the destruction of the Second Holy Temple, also the תלמוד ירושלמי Jerusalem Talmud, compiled by Rabbi Johanan, one hundred years before the compilation of the Babylonian Talmud: by virtue of these specified, sacred, and inviolable works, which in reality are no more than the true explanation, elucidation, and

sense of the Divine Written Law, our religious and moral conduct towards God and man is regulated, the performance or practice of our six hundred and thirteen precepts, whether articles of faith, ceremonial, or ritual, in all times, conditions, and circumstances, are fixed and established; and all our laws, civil, criminal, matrimonial, and martial, &c. are determined and decided. As it is but men of erudition, and well versed in the Talmud, after a long and steady practice, that know the worth and virtue of that work, and are able to draw the distilled waters from that fountain of wisdom, we have been therefore accommodated by our learned rabbies with a great number of abstracts from the Talmud; as the celebrated work, in four volumes, called “ארבעה טורים the four rows, a name borrowed from Scripture (the four rows of precious stones in the breast-plate), and “יד החזקה להרמבם” the Mighty Hand of Maimonides,” divided into fourteen books or divisions, corresponding with the number of the word יד hand, &c. &c.; we were also favoured with the celebrated works written by some of our Talmudists, called מדרשים or מכילתות Mechiltuth or Medrashim, a commentary on our Divine Law, filled with wisdom, and illustrated with parables and allegorical writings; and since, with many works of our ancient and modern divine philosophers and learned rabbies, too numerous to be specified. We are also in possession of many works containing the secrets of the law: as, the רבי שמעון בן יוחאי Sohar (lustre), written by

Rabbi Simon the son of Jochi, during many years living in a cave separated from mankind, likewise what we call the writings of Rabbi Isaac Luria. All these secrets of the law are called “תורת ה'” “the Law of the Lord;” in distinction of the revealed sense of the law which is then called “תורת האדם” “the Law of Man,” agreeably to the words of the inspired psalmist,
 אשרי האיש אשר לא הלך בעצת רשעים. ובדרך חטאים
 לא עמד : ובמושב לצים לא ישב. כי אם בתורת ה'
 חפצו ובתורתו יהגה יומם ולילה : והי' כעץ שתול על
 פלגי מים. אשר פרו יתן בעתו. ועלהו לא יבול. יוכל
 אשר יעשה יצליח :

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful ; but his delight or desire is in the law of the Lord (alluding to the secrets of the law). And in his law (the revealed sense of the law) doth he meditate day and night. And he shall be as a tree planted by the rivers of water, that gives his fruit in his season ; his leaf also shall not wither, and whatsoever he doeth shall prosper. (Psal. i. 1. 2. 3.)

מאמר שלישי

בו ידובר מהכנות הקורא בתורה ובכתבי קודש • וכללים להבנת
המקרא , ולהצלחת הלימוד :

THE THIRD TREATISE.

*Containing Instructions respecting the proper Disposition of
Man's Mind and his Inclination previous to his reading and
meditating on the Divine Law, and other Scripture, with
some indispensable preparatory Rules, in order to his
reading with Success.*

To discover the true sense of Holy Scripture, and reap that for which it was intended, requires סיעתא דשמיא “the assistance of God,” which is granted according to the merit of the reader.

We are instructed by the wise and learned Talmudists in the following moral truth—הבא לטהר מסייעין • והבא לטמא פותחין לו • he that is inclined to be pure from guilt is assisted; but he that is inclined to be polluted with guilt, is left to his own free-will. Beware, therefore, of reading the sacred words of God with a sinister or improper view, but let your meditation be preceded by earnestly imploring the

assistance of God in the following words—

“והאר עינינו בתורתך ' ודבק לבנו במצותיך ”

“ Grant us light in thy law, and attach our hearts to thy commandments.”

If there appear to you any inconsistency in the sacred words of God, let not your arrogance precipitate you into passing censure, but let your humility and modesty produce the contrary effect, considering that you are not wiser than your predecessors, nor can it be supposed that the words of God are less perfect than you are; you will then attribute the supposed contrariety to your defective sight and comprehension, and wait till you are more fitted to discover the true sense of the sacred words of God.

Be not anxious to penetrate into the secrets of the law or into matters above your capacity; follow the example of the inspired king, who solemnly declared in the following words—

“ה' לא גבה לביי ולא רמו עיניי ולא הלכתי בגדולות
ובנפלאות ממניי ”

“ Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me” (Ps. cxxxi. 1), but let all your study and meditation be directed to one point, viz. to discover the true sense of the Divine Law, in order to perform all the commandments of God according to his holy will, and to find favour and good understanding in the sight of God and man. Let neither your curiosity excite you to make vain

enquiries in the historical part of the law: namely, why is the name or age of such and such a person omitted? or why is this or that not inserted? (the habit of some readers); for this kind of inquiry is improper and repugnant to the exalted dignity of the Divine Law. These historical records have been placed by the infinite wisdom of God in his Holy Law, to serve us as examples for our information and improvement; consequently, if the object of your inquiry could have contributed towards our improvement, it would undoubtedly not have been omitted.

When we reflect that the sacred code, the volume of Divine inspiration, containing the will of the Most High, was conveyed to man through the medium of the Hebrew language; and that its characters were formed by God himself, on the tablets of stone delivered on mount Sinai, we are induced to come to the following absolute conclusion, that the Divine Law, when translated, even in the most correct and elegant manner, is liable to lose most of its original grace, sublime sense, and all its peculiar virtue and advantages, and resembles a monarch divested of his splendour, and stripped of every appendage of royalty. Every man of sound penetration, and especially every rational Israelite, must then be firmly convinced of the truth of the above observation, and be fully aware of the peculiar advantages that will result from the study and knowledge of the sacred language. In support of the above observation, I shall place before

you a number of sentences in our Divine Law, which, in the Hebrew, are full of intelligence, but when translated, are stripped of all sense ; viz.

“וּקְרָא אָדָם שֵׁם אִשְׁתּוֹ חַוָּה • כִּי הִיא הִיְתָה אֵם כָּל חַיִּים •”
 “And Adam called his wife’s name Eve, because she was the mother of all living.” (Gen. iii. 20.)

In the English text we are supplied, in this verse, with a reason why he called his wife’s name Eve ; and yet that reason is not sufficient ; whereas, in the Hebrew text, the reason is plain, i. e. the word חַיָּה *haya*, is life ; and as she was the mother of all living, she was called חַוָּה *hava*, where the ך *vau* is substituted for the י *yod* (a grammatical rule), in order to distinguish her name from the name חַיָּה *haya*, which, in the Hebrew, is beast. Again,

“וּקְרָא אֵת שְׁמוֹ שֵׁת • כִּי שֵׁת לִי אֱלֹהִים זֶרַע אַחֵר • תַּחַת
 הָבֵל כִּי הָרַגוּ קַיִן :”

“And she bare a son, and called his name Seth ; for God hath appointed me another seed instead of Abel, whom Cain slew.”—The English version of this passage is also unintelligible ; but in the Hebrew we are supplied with two satisfactory reasons : first, his name was called שֵׁת *Seth*, from the root שׁוּת *shouth*, i. e. he put, or appointed, as in the English. To this plain reason, may be added a more satisfactory one ; viz. the root שׁוּת *shouth*, signifies also *foundation* ; and he was therefore called שֵׁת *Seth*, כִּי מִמֶּנּוּ *כי ממנו* for *from him* the world was founded ; by which we are instructed at the same time, that Adam

had already the foreknowledge of the annihilation of the seed of Cain in the flood, when only Noah with his sons, the descendants of Seth, remained. You may find in the law, innumerable sentences of this description.—I shall now introduce a verse which will prove at once the deficiency of the translation, and the loss of valuable information occasioned by not knowing the Hebrew—

”וַיֹּאמֶר הָאָדָם • זֹאת הַפֶּעַם עֵצָם מֵעַצְמִי וּבֶשֶׁר מִבְּשָׁרִי
לִזְוָת יִקְרָא אִשָּׁה • כִּי מֵאִישׁ לָקַחָהּ זֹאת : “

“And Adam said (when God introduced his wife unto him) this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man.” (Gen. ii. 23.)

Here the words, **זֹאת הַפֶּעַם** *this time*, or as in the English, *now* which bears the same sense, might induce the reader to think that this was the second wife that was brought to him; and our celebrated commentator **רַשִּׁי** *Rashy*, explains the words, *this time*, as an expression of satisfaction, having seen all other animals paired and himself single; and therefore when the woman was brought to him, he exclaimed, “**זֹאת הַפֶּעַם** *this time* I am content.” I shall show you now how the power of the Hebrew rises superior to every other language, and defies comparison.

The radical word **פֶּעַם** *poam*, which signifies *this time*, has also another signification, which is beating, that is palpitating, like a pulse, and therefore a bell, from its vibrations, is called in Hebrew **בַּעֲמוֹן**

pangmon, from the root פָּעַם *poam*; and the sentence may be construed in the following sense, that when this stranger was introduced to Adam, he (feeling himself sympathetically excited) exclaimed “וְאֵת הַפֶּעַם there is a beating or palpitation which I never felt before; and by that feeling I judge that this is bone of my bones, and flesh of my flesh: she shall therefore bear my name, and be called אִשָּׁה *ishah*, with the ה *he*, feminine, from my name, אִישׁ *ish*.” In support of the last sense we find it related of Pharoah, in the book of Genesis וַתִּתְפַּעֵם רוּחוֹ his spirit palpitated, which is translated in English, his spirit was troubled.

After you have been informed, in this treatise, of the preparatory rules tending to the reading and meditating on the Divine Law with good success, it remains still to instruct you in the nature and virtue of the four sublime qualities of our Divine Law, as far as the space of this work will permit.

Our sages have chosen the word פָּרְדָּס *pardas*, (orchard) to mark, by the four letters, the four sublime qualities of the Divine Law: they are,—פְּשׁוּט the plain intrinsic sense of the words of the law; רְמִז intimations by words, letters, and other marks in the law; דְּרוּשׁ the sense discovered by a critical investigation of the law; סוֹד the secrets of the law.

I shall place before you the first verse in the Divine Law, by which you will be informed of the nature and virtue of the four specified sublime qualities:—

בראשית ברא אלהים את השמים ואת הארץ

פשוט the plain sense, is the general sense of the verse without investigating the words of the verse separately, and means no more than "in the beginning God created the heaven and the earth."

The virtue of the דרוש is to consider and investigate every word of the verse separately, by which valuable information is obtained.

On the above verse is made the following observations; first, the word בראשונה (על פי דקדוק) would be preferable to the word בראשית; by which criticism we discover that the word בראשית intimates the motive or design of the creation: viz. the world was created, because of Israel and the law—ראשית דרכו the Law the first way ordered by God), and ישראל Israel (ראשית תבואתה the first fruit of his increase); and בראשית became, therefore, preferable to the word בראשונה. The word ברא is preferable to the word עשה, because it implies יש מאין that the world was created out of nothing by the words of God. In the inquiry Why the שם של the four-lettered ineffable name of God is not put in the first verse of the Divine Law, preferably to the word אלהים? we are led to discover that the world should have been created to be governed by מדת הדין the attribute of justice only; and this is conveyed to our idea by the name אלהים, which is מדת הדין the judge; but as the nature of

man is frail, and by the instability of his mind liable to error and sin ; he could not stand by the attribute of justice alone : the world was therefore established to be ruled by the two grand attributes, Justice and Mercy, as expressed in the following verse :

אלה תולדות השמים והארץ בהבראם • ביום עשות ה'
אלהים ארץ ושמים

These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens (Gen. ii. 4); for the ineffable name ה' (in the English Lord) according as it is written, implies יהיה הוה ויהיה he has been, he is, and he will be, signifying *eternal*, and is expressive of the attribute of mercy, which, as a Creator, Father, and Preserver of his creation, he exercises compassion and lenity towards man ; but אלהים God, signifying the power of God manifested in his works, is expressive of his justice ; and when this word is applied to man, it also signifies a judge, as we find in Exodus, xxi. 6. סוד the secrets of the Law ; and for the knowledge of these secrets, King David implored God ardently, in the following words : “גל עיני ואביטה” נפלאות מתורתך Open thou mine eyes, that I may behold wondrous things out of thy Law” (Ps. cxix. 18).

מאמר רביעי

על שבע מצות שנצטוו לבני נח

THE FOURTH TREATISE.

On the Seven Precepts commanded to the Sons of Noah.

AFTER the universal deluge, God established his covenant with Noah, his sons, and their seed after them; that the waters should no more become a flood to destroy all flesh. He blessed them at the same time, and commanded them to be fruitful, multiply and replenish the earth, and promised that the fear and dread of them should be upon every beast of the earth, every fowl of the air, and all the fishes of the sea; and he permitted them, for the first time, to feed upon animal flesh, as we find it recorded. "Every moving being that liveth shall be meat for you; even as the green herb (the appointed food for Adam) have I given you all things." (Gen. ix. 3.)

I shall not omit here a remark for your improvement,—that the dominion of man over all beasts and living creatures that move upon earth, was already included in the blessing of God to Adam, and, was now, in the covenant made with the seed of Noah, repeated

for the following reason. Man's ruling over, and power of subduing, all beasts, is effected by the awful aspect of his countenance. The animal is terrified at that which is visible,—the true mark of that inward virtue, which is invisible. It is but the soul and reason of man that renders him superior to all other animals, according to the true sense of the word “כִּי בִצְלָם אֱלֹהִים” עָשָׂה אֶת הָאָדָם : לְהַבִּין וּלְהַשְׁכִּיל he made man in the image of God ;” meaning that he endowed him with sense and reason.

The atrocious conduct, and vicious actions of those generations, which were at last exterminated by the universal deluge, deprived them of their invisible virtue, and reduced them to the level of the savage and brute creation. Their external dignity and awful impression became then debased, and speedily vanished ; and they fell consequently a prey to ferocious beasts. This lost superiority of man over the brute creation was now restored ; and it is, therefore, repeated in the Divine covenant made with Noah and his descendants. The following verse cannot be otherwise construed than in the very same sense ; When Cain was reproached by God with the murder of his brother, and cursed to be a fugitive and a vagabond upon earth : he exclaimed, “ my punishment is greater than I can bear !” “ Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid ; and I shall be a fugitive and a vagabond upon earth, and it shall

come to pass, that every one that findeth me shall slay me." (Gen. iv. 13, 14.)

It is evident, as at that time, only his father, mother, and wife, existed with him, that the fear of being slain must be relative to ferocious beasts. Cain was conscious of the loss of his internal virtue and superiority, by his wicked and criminal conduct towards his brother, and perceived likewise, by the sudden fear that seized him, that his majestic countenance and awful aspect must have disappeared; and he became, therefore, filled with terror of being devoured by ferocious beasts.

The sense of the verse "וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָנָיו" that Cain was very wroth, and his countenance fell," (Gen. iv. 5.) is plain and clear, and intimates that when Cain was wroth and murmured against God, both his internal virtue and external air were debased and diminished; but after his confession and contrition, the merciful God mitigated and delayed his punishment, and restored to him the commanding aspect of his countenance as before, which is plainly expressed by the words "וַיִּשְׂמֶה' לְקַיִן אֹת לְבִלְתִּי הָבוֹת" וַיִּשְׂמֶה' לְקַיִן אֹת לְבִלְתִּי הָבוֹת" and the Lord set a mark upon Cain, lest any finding him should kill him." (Gen. iv. 15.)

At this dispensation, the **בְּנֵי נֹחַ** sons of Noah (a name including all nations) were, by the infinite wisdom of God, provided with **שִׁבְעַת מִצְוֹת** seven precepts sufficient for their social organization, and for directing their individual conduct to the attainment

of a future state of bliss and prosperity. They are 1st, not to blaspheme or profane the holy name of God, 2nd, to beware of idolatry; 3rd, not to commit murder; 4th, not to commit adultery; 5th, not to steal; 6th, not to eat **אבר מן החי** the flesh or the blood of any beast or cattle, with the life thereof; 7th, to establish their own laws, and appoint judges to execute them.

These seven precepts are seven grand rules; and, when profoundly considered, will prove to contain a great portion of the six hundred and thirteen precepts of the peculiar Law of God; namely, not to profane the name of God, includes to fear him, to obey his commandments, and to imitate his attributes: to beware of idolatry, is to withhold themselves from all abominations practised by idolaters: not to shed man's blood, comprises, undoubtedly, not to cause man's death, or ruin his health by wounding him, or putting him in fear of his life; not to imprison him unlawfully, or publicly affront him, by which his life may be shortened: not to commit adultery, comprehends fornication and all unnatural and incestuous connexions: not to steal, includes not to cheat or defraud, or to obtain other men's property by illegal means; not to eat the flesh or the blood with the life therein, is to keep from greediness, cruelty, and brutality: and to establish their own Law, is founded upon the above precepts; to administer justice and judges to enforce it.

The Hebrew word גֵר in English, a stranger or sojourner, is from the שָׂרַשׁ root, גֵּר to sojourn, and is likewise applicable to a proselyte, who is a stranger of another nation. There are two sorts of proselytes, one is called גֵּר צִדֵּק a proselyte of the covenant, who is circumcised, and submits to the whole Law of Israel; and the other one, who adheres to the seven specified precepts, is called גֵּר תוֹשֵׁב, a proselyte of the gate, for he was permitted and tolerated to live in the Holy Land; but the word נֹכְרִי of the root נָכַר, in English an alien, is applicable to an idolater, who is called שֵׁנִית נֹכְרִי מַעֲשֵׂי לְשִׁמּוֹת. נֹכְרִי a stranger in his worship.

Liberality to all mankind is inculcated very frequently in our holy Law, as we find :

“וְכִי יִגֹּר אִתָּךְ גֵּר בְּאַרְצְכֶם. לֹא תוֹנוּ אֹתוֹ : וְאַהֲבַת לוֹ כְּמוֹךְ. כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם

“And if a stranger sojourn with thee in your land, ye shall not vex him. And thou shalt love him as thyself; for ye were strangers in the land of Egypt.” (Leviticus, xix. 33, 34.) Nay, we are ordered even to support him, as

כָּל נֶבֱלָה לֹא תֹאכְלוּ לִגְר אֲשֶׁר בְּשַׁעֲרֶיךָ תִּתְּנוּ וְאֹכְלָהּ. אוּ מִכֹּר לְנֹכְרִי

Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates (the proselyte of the gate), that he may eat it, or sell it unto the stranger (idolater, Deut. xiv. 21.) The spirit of that verse is, that we should prefer to give it to the

proselyte of the gate as a present, rather than to sell it to the idolater. We are also strictly commanded “לא תתעב מצרי׳ כי גר היית בארצו” thou shalt not abhor an Egyptian, for thou wast a sojourner in his land.” (Deut. xxiii. 7.) If we are enjoined to be liberal, even to those who afflicted us, how grateful ought we then to be to those enlightened nations, by whose moral principles and philanthropic feeling, we rest secure from oppression, and enjoy the free exercise of our worship and religion? Let us pray, then, fervently to the God of Israel for their peace and prosperity; for in their peace we shall find peace: for a day will come when all dissensions will cease, when the troubled world will be calmed to peace, when all nations will invite us to conduct them to the House of God, according to the words of the prophet: “והיה באחרית הימים נכון יהיה הר בית ה׳ בראש ההרים ונשא מגבעות ונהרו אליו כל הגוים: והלכו עמים רבים׳ ואמרו לבו ונעלה אל הר ה׳ אל ובית אלהי יעקב׳ ויורנו מדרכיו ונלכה בארחתיו׳ כי מציון תצא תורה ודבר ה׳ מירושלים: ושפט בית הגוים והוכיח לעמים רבים וכתתו חרבותם לאתים וחניתותיהם למזמורת׳ ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה: בית יעקב לבו ונלכה באור ה׳:”

“And it shall come to pass, in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it And

many people shall go, and say, ‘ Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his path : for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem : and he shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into plough-shares, and their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.” (Isaiah, ii. 2. 5.)

חלק שני

THE SECOND PART.

דרך היים

THE WAY OF ETERNAL LIFE.

INTRODUCTION.

AFTER having treated in the first part, of the essence and theory of our Divine Law ; and proved that both **תורה שבעל פה** the Written and the Oral Law, are of Divine authority, I shall now treat, in this Second Part, (called **דרך היים** the Way to Eternal Life) **להורות את הדרך אשר ילכו בה ואת המעשה** of the practical part of our divine precepts contained in that Law.

Our Divine Law contains **תר"ג מצות** six hundred and thirteen precepts, **רמ"ה מצות עשה** two hundred and forty-eight affirmatives, and **שס"ה מצות לא תעשה** three hundred and sixty-five negatives.

Numerous are the **מצות התלויות בארץ** precepts to be observed only in the Holy Land : as the tithes to the Levites, to the poor, offerings to the priests, and various other gifts, &c. &c.

The following are still more numerous, as **מצות התלויות במקדש • ודיני קרבנות ודיני כהנים ולוים ודיני טומאה ושהרה**
precepts concerning the holy Temple, laws of sacri-

fices, commandments to the priests and Levites, and the laws of defilement and purification. The above laws (with the exception of a few) cannot be performed in our present condition and local situation **דיני נשים דיני ממונות ודיני נפשות** Matrimonial, civil, and criminal laws &c., are not in the sphere of an individual; they are assigned to our presiding Rabbies and their **בית דין** elders, whose province it is to decide, arrange, and cause them to be executed. I shall, therefore, treat only of such precepts as are **חובת גברא** incumbent on the individual, and depending on the person only.

This part of the work will be divided into ten parts or sections, in imitation of the system adopted by the great luminary and celebrated Rabbi, the author of the famous work, called **שני לוחות הברית** "The Two Tables of the Covenant:" in which the precepts are divided into ten sections, called **מסכתות** volumes, distinguished by names appropriated to the ten different times in the year; and which will be called in this work **הלכות** Laws, as the following:

הלכות ימות החול The Laws of the Working or Week-days.

הלכות שבת The Laws of the Sabbath.

הלכות פסח The Laws of the Feast of the Passover.

הלכות שבועות The Laws of the Feast of the Weeks,
the day when the Ten Commandments were delivered on mount Sinai.

הלכות תענית The Laws of the Fast Days.

הלכות ראש השנה The Laws of the Feast of the the New Year.

הלכות יום הכיפורים The Laws of the Day of Atone-ment.

הלכות סוכות The Laws of the Feast of Tabernacles.

הלכות חנוכה The Laws of the Days of Dedication, in which will be included הלכות תפלה the Laws of prayers according to the system of the author of the "ש"ל"ה the Two Tables of the Covenant.

הלכות פורים The Laws of the Days of Poureem, the days of the miraculous escape of the Israelites from total annihilation and general massacre, as intended by Haman; this will also contain הלכות צדקה the Laws of Charity, by which means every individual will be instructed of the precepts, called הובת גברא, depending on the person only, from the beginning of the year to the end thereof; and which will be illustrated with the טעמי המצות motive or design of these precepts, as much as the space of this small work shall permit.

הלכות ימות החול

The Laws of the Working or Week Days.

מיד שיעור משנתו יודה לה"ע על שהחזיר לו נשמתו

As soon as you awake in the morning, render thanks to the Omnipotent God, in the following words :

מודה אני לפניך מלך חי וקים • שהחזרת בי נשמת
בחמלה • רבה אמונתך •

“I acknowledge and render thanks unto thee, O Eternal King! for having by compassion restored my soul into me : how great is my trust in thee !”

As in this acknowledgment, is neither the ineffable nor any dignified name of the Eternal God inserted : you are permitted to say it before washing your hands.

ידיו להעביר רוח רעה מעל ידי in order to remove uncleanness from your hands, caused by sleep, you must pour water, with a sound vessel, first upon your right hand, and then upon the left, and so three times alternately.

In this ברכה blessing, our sages found the words על נטילת ידים (to wash the hands) preferable to the words על רחיצת (to wash); because, as the word נטלא is, in Rabbinical Hebrew, a vessel, it expresses likewise to wash the hands by pouring out of a vessel ; but not to dip or rinse them in the water, if possible to be avoided. Be careful to have the water covered near to your bed, to prevent you from going four yards without having your hands purified.

לקבל עליו עול מלכות שמים you are then to acknowledge the sovereignty of the omnipotent God, to declare that the Eternal God is one, and to Him alone worship is due ; to subject your body, your soul, your wealth, under his dominion and providence ; and to resign

your will to His holy will, and to the dictates of His sacred unalterable law.

לקבל עליו עול מלכות שמים יזהר שיהי" גופו ומלבושו נקיים ויתעטף בטלית של ציצית ויניח תפילין ויקרא קריאת שמע ויתפלל

The above duty must be discharged in the following manner ; first, be cautious that your body and your garments are clean, then cover yourselves with a טלית mantle or shawl, of the memorial fringes, put on your תפילין phylacteries (proceed as in your Prayer-book), and read the portion of "שמע ישראל" Hear, O Israel," with devotion ; and then the prayer of שמונה עשרה ברכות the eighteen blessings, as established by the הגדולה אנשי כנסת הגדולה learned men of the great congregation.

טעמי המצות Illustration of the above precepts.

After we were exalted above all nations, by the divine declaration, "ולקחתי אתכם לי לעם והייתי לכם לאלהים and I will take you to me for a people, and I will be to you a God : " (Ex. viii. 7.) the God of Israel condescended to draw that connexion still nearer to him, by the ties of a matrimonial expression, as we find,

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד
וברחמים וארשתיך לי באמונה וידעת את ה'

And I will betroth thee unto me for ever ; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will

even betroth thee unto me in faithfulness ; and thou shalt know the Lord." (Hosea, ii. 19, 20.) We find also, that Israel shall say, when finding out his error and repenting,

אֵלֶכָה וָאָשׁוּבָה אֶל אִישִׁי הָרִאשׁוֹן כִּי טוֹב לִי אִזְּ מֵעַתָּה

I will go and return to my first husband ; for then was it better with me than now." (Hosea, ii. 7.)

The portion called "קריאת שמע" the reading of Shemang," composed of three parts, from the selected chapters of the Divine Law, and incumbent upon every Israelite to read with great devotion morning and evening, bears a similitude to a matrimonial contract, containing the reciprocal engagements of a husband and his wife.

The first part expresses, in a most energetic style, the submission of an Israelite to his God, and obedience to his Law ; it begins with the first essential or principle of our faith ; namely, "שמע ישראל ה' אלהינו" comprehend, O, Israel, that the Lord our God is one." When the name ישראל Israel is traced whence it originated, viz. from our father Jacob, who received that name as a testimony of having wrestled with an angel and prevailed ; it will remind us, that we are not under the control of any celestial agent ; but directly under the immediate protection of that sole cause, the great God, and Creator of heaven and earth, who alone is entitled to our worship and adoration. The above verse is also expressive of the following important and metaphysical truth ; that the

two attributes, justice and mercy (whereby punishments and rewards are effected), implied by the two great and dignified names “אלהינו ה' the Lord our God,” are not produced by any change in the essence or nature of God: they emanate from one source in God; but their mutable operations derive their existence from man, who, by his free agency, can draw down the influence of those attributes in different directions, according to his merit and demerit.

We are exhorted in the next verse, “to love the Lord our God, with all our heart, with all our soul, and with all our might;” it indicates that we are to love and revere the Supreme Being, again termed “אלהיך ה' the Lord thy God,” whether he manifests himself in the administration of justice, or in the exercise of mercy. The word “בכל לבבך with all thy heart,” indicates the rational and sensual inclinations, implying that our attention should also be directed to God, in all our domestic concerns; conjugal love, gathering wealth, and all our recreations should be לשם שמים that they may afford us opportunities whereby we may shew our love for the Almighty God; by acting in all, and with all, according to His holy will; “ובכל נפשך and with all thy soul,” the Hebrew word נפש indicates also life, commanding us even to sacrifice our lives for the glory of God; “ובכל מאדך and with all thy might” (expresses likewise wealth); this is an emphatic exhortation to those who place their chief estimation in

worldly treasures, and value their money more than their lives.

We are then enjoined to have these words “engraven on the tablets of our heart, to teach them to our children, to speak of them when sitting in our house, and when walking in the way ;” meaning to diffuse his Almighty name in every circle, and at every opportunity ; even when we lie down, we should reflect and examine whether our actions of the past day were concordant to his will and decrees ; and in rising up we should also prepare ourselves to regulate our conduct by the dictates of our holy Law. וקשרתם “and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates.” (Deut. vi. 4—9.)

The second part contains the conditional promise of the God of Israel to provide for our maintenance, namely: “ If ye will hearken diligently to my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul, then I will give you the rain of your land in due season : the first rain and latter rain, that thou mayest gather in thy corn, thy wine, and thine oil ; and I will send grass in thy fields for thy cattle, that thou mayest eat and be satisfied. (Deut. xi. 13—15.) Thus, you will live comfortable and happy in your Holy Land ; your mind free from any anxiety ; neither enemy nor any other impedi-

ment, to obstruct the worship of your God and the fulfilling of his law, and ultimately inherit everlasting bliss and eternal salvation.

But if ye worship other gods, the heavens will be shut up, that there be no rain, the land will not yield her fruit, and ye shall speedily be driven from the good land which the Lord giveth you, &c. (Deut. xi. 17): this might be supposed to answer a complete divorce, but thanks to the merciful God who hath declared

”וּאֵף גַּם זֹאת בְּהוֹיֹתֶם בָּאָרֶץ אוֹיְבֵיהֶם. לֹא מֵאִסְתִּים וְלֹא גַעֲלִתִּים לְכָלֹתֶם. לְהַפֵּר בְּרִיתִי אִתְּם. כִּי אֲנִי ה' אֱלֹהֵיהֶם

“And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly and to break my covenant with them, for I am the Lord their God.” (Leviticus, xxvi. 44.)

The third part, called **פֶּרֶשֶׁת צִיצִית** containing the precept of attaching the memorial fringes on the four corners of our garments, recalls also to our mind our deliverance from Egypt, wrought by the mighty hand of God: the duty of every Israelite to remember every morning and evening, of all the days of his life; expressed by these words, “I am the Lord your God who brought you out of the land of Egypt to be your God. I am the Lord your God.” (Numbers, xv. 41.)

But in travelling through the tempestuous road of life, bewildered in darkness, and surrounded with temptations, we might soon be seduced from the path

of virtue into the slippery ways of vice, and forget the decrees of God ; he has therefore given us signs whereby we may counteract the baneful effects produced by ambition, the source of all our woe.

The eyes are the agents that introduce delusive phantoms to the heart, which being agitated with lust propels the hand to obtain by influence its desire.

In order, therefore, to restrain their dangerous tendency, we are exhorted to bind his words as a sign upon our hand, even the left hand (being the nearest to the heart), to remind us of the frailty and mutability of human power ; and as frontlets between our eyes, upon our intellectual storehouses, as a check to our boasted wisdom ; also to write them upon the posts of our houses, as a barrier to pride, and to draw our attention to that benevolent Hand from which we derive all our enjoyments.

The eyes are agitated by the dress of man, which generally distinguishes the rich man from the poor. In order, therefore, that our rich, showy, splendid coverings should not intoxicate our minds with ambition, so much hated and detested by our God, as the source of disobedience to his commandments, we are ordered to put the ציצית memorial fringes, on the four corners of our garments, typically exhorting us of our faith and religious duty — the true glory ; and to divest our minds from idle notions, ostentation and vain glory.

These memorial fringes are formed in the following

manner: after being fastened to the corners of the garment. The first part is formed in the shape of a twisted chain, made by the twisting round it with one thread, shaped in the form of four links or parts, separated by five knots, one at the beginning of the first part, one at the end of the last part, and three knots between the four parts of the whole; this chain produces at the end the eight threads or fringes.

The first part of that chain represents to our sight seven circles, or rings, formed by twisting round it; the second part has eight rings, which amounts to fifteen, equal to the number of the י yod and the ה he, the two first letters of the ineffable name of God, called שם של ארבע, τετραγράμματον; the third part of eleven rings, marks the other two letters of the same number, viz. the ו vav and ה he, of that dignified and ineffable name of God; and the last part, formed of thirteen rings, denotes the word אחד, amounting also to thirteen, to remind us of the first essential of our faith ה"א the Eternal God is One.

The name of the fringes in Hebrew ציצית contains the number of six hundred; the eight fringes with the five knots are thirteen, which amounts together to six hundred and thirteen, pointing typically to the six hundred and thirteen precepts of our Sacred Law, which is most conspicuously expressed by the words והיה לכם לציצית וראיתם אתו וזכרתם את כל מצות ה"עשיתם אותם ולא תתורו אחרי לבבכם אחרי עיניכם אשר אתם זונים אחריהם;

“And it shall be unto you for a (memorial) fringe that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart, and the delight of your eyes, in the pursuit of which ye have been led astray.” (Num. xv. 39.)

זמן קריאת שמע של שחרית *

The time of the reading of the morning Shemang, begins when you are enabled to recognise by daylight, a man who is but slightly known to you, at a distance of four yards, until the fourth part of the day; yet, the most proper time is to read it עם הנץ החמה when the sun begins to shine on the top of the mountains. After the fourth part of the day, when the time of it is already expired, you must still read it as usual; but the merit of it will be only כקורא בתורה like one that reads in the Law.

זמן קריאת שמע של ערבית *

The time of the reading of evening Shemang, begins משעת צאת הכוכבים with the appearance of the stars, עד שיעלה עמוד השחר and continues during the whole night. Remark, that notwithstanding the length of its time, it is not lawful after the appearance of the stars, to sit down to eat your regular and settled meal, or engage yourself in any business till you have first fulfilled your duty of reading ק"ש evening Shemang, with the evening prayer. Our סגני התורה sages, as a fence to the law, have established the time of the reading Shemang עד הצות till midnight; consequently

he that neglects the reading of it before midnight, is guilty (though he must read it till day-light) of having violated the fence of the law.

זמן מנחה. The time of the second or afternoon prayer, commences **כי ינטו צללי ערב** when the sun begins to decline, established at half an hour past meridian; the duration of its time is always fixed by our presiding Rabbies according to the seasons of the year.

It is lawful and established in the most part of our synagogues to read **ק"ש של ערבית** the evening Shemang, and **תפלת ערבית** the evening prayer, immediately after **מנחה תפלת** the second prayer, although it is yet day-light. This was established to accommodate such men as could not attend in the night to pray with **מנין**, an assembly of ten Israelites; it is also supported by the following reason : —

משיכלה זמן תפלת מנחה מתחיל זמן ק"ש של ערבית when the time of the second prayer expires, the time of evening Shemang with the evening prayer begins : it is still proper that these men should read the portion of Shemang again in the night.

אסור ליהנות מן העולם הזה בלא ברכה

It is unlawful to enjoy any thing without rendering a blessing to God before and after the enjoyment, to remind man that all his endeavours are of no avail without the assistance of God, and to prevent him from saying **כחי ועוצם ידי עשה לי את החיל הזה** "My power and the might of mine hand hath gotten me this wealth." (Deut. viii. 17.

הוי זהיר מאד בנשילת ידים וברכת המוציא וברכת
המזון :

Be very cautious of washing your hands and rendering the blessing before the eating of bread ; and the saying of grace after ; as it is recorded :—

ואכלת ושבעת וברכת את ה' אלהיך .

“ And thou shalt eat, and be satisfied, and thou shalt bless the Lord thy God.” The strictness of the law requires ברכת המזון the Saying of grace after the eating of bread even if it be כזית the size of an olive ; for even so little as that may satisfy at times.

To show our gratitude to God for having favored us with his holy law, by which we may inherit eternal salvation, we are ordered likewise to render a blessing to the Lord our God before we perform any of his precepts, to thank him for having sanctified us with his commandments. But such precepts as are precarious, and depending on the will of another, are excepted, for the ברכה must be made עובר לעשייתן before the performing of them, and if these precepts should not be executed, the name of God would have been taken in vain ; therefore the מצוה precept to distribute charity to the poor, must be done without a ברכה blessing, lest the poor might disappear, or otherwise refuse to accept the charity ; and for the very same reason, if a doubt prevails whether the blessing was said or not, things may be enjoyed, precepts performed without a blessing : and all this to avoid the taking the name of God in vain, even in a

blessing, consider, O man! how criminal you stand before your God, for having taken his Holy Name in vain in your worldly and empty conversations: tremble for the fate that may await you, according to the divine declaration:—

“כי לא ינקה ה' את אשר ישא את שמו לשווא.”

“For the Lord will not hold him guiltless that taketh his name in vain.” (Ex. xx. 7.) Repent, therefore, with a true and sincere sorrow for what you have done, that you may be assisted by providence to avoid that great crime for ever.

Let your table be always adorned with a religious discourse either of the works of God or of his holy law, the salutary food for our soul. Say within yourself:—**הטוב שישישו בני מעי ונפשי תאכל!** is it right that my sensual part rejoice, and my soul be in mourning! imitate also your first ancestor, Abraham, in his practice of hospitality, to invite, according to your means, the poor and stranger to your table, or send a portion of your food to the needy. Thus, you will render your table similar to the **מזבח** altar, which is called **זה השלחן אשר לפני ה'** this is the table that is before the Lord.

From the language of the sacred text, **כי יברכה ה'** “that the Eternal will bless you in all that you perform,” you are convinced that activity and industry is required to obtain the Divine blessing: have, therefore, a perfect confidence in your God, in all your undertakings, with diligence, and

good advice: do not neglect what you can with integrity and justice possess, but beware to avoid all dangerous transactions, illegal gains, and unlawful commerce.

האב חייב למול את בנו ולפדותו וללמדו תורה
וללמדו ימנות נקאה וקלה ולהשיאו אשה:

The duties incumbent upon a father towards his son are the following:—to have him circumcised; to redeem him, if he is the firstborn of his wife; to instruct him in the Sacred Law of God; to learn him a respectable trade; and to assist him in getting married. Our sages have appointed a proper time for instructing his son in the various degrees of literature and knowledge of our Holy Law.

בן חמש שנים למקרא • בן עשר שנים למשנה • בן
שלש עשרה למצות • בן חמש עשרה לגמרה • בן
שמונה עשרה לחופה •

At the age of five years he is to study Scripture; at ten, to study the Mishna, the Oral Law; at the age of thirteen, he enters into the duty of observing the precepts of the Law; at fifteen he is to study the Talmud; and at eighteen is the proper time to be married.

Children are blessings granted by Divine favour; they are entrusted to your care and responsibility for training them up in the path of virtue for the glory of their God and Creator. When the dawn of their reason begins to appear, let your first care be to teach them obedience, “for an obedient mind is ductile and

tender : but a stubborn breast takes no impression.”

אולת קשורה בלב נער • ושבת מוסר ירחיקנה ממנו

“Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him.” (Prov. xxii. 15.) Correct them, therefore, betimes, lest thy indulgence be cruel, and evil become habitual. Study the temper and capacity of thine offspring, in order to model thy reproof and correction in proportion thereto ; for, as the young osier groweth as it is bent, so is the success of the education of a child in the hands of its parents.

The above is most concisely expressed by the Royal Moralist :—

חנוך לנער על פי דרכו • גם כי יזקין לא יסור ממנו :

“Train up a child in the way he should go ; and when he is old he will not depart from it.” (Prov. xxii. 6.) However your child may be the darling of your affection, beware that extreme fondness in the excess of your love do not prevent you from doing your duty. The danger of such neglect is testified in holy Scripture, which is written for your information and improvement :—

ולא עצבו אביו מימיו • לאמר מדוע ככה עשית ? וגם
הוא טוב תאר מאד • ואתו ילדה אחרי אבשלום :

“And his father (king David) had not displeased him (Adonijah) at any time, in saying, why hast thou done so ? and he also was a very goodly man : and his mother bare him (meaning, educated him) after Absalom.” (1 Kings i. 6.) may that example be im-

pressed in your mind, how the neglect of the inspired monarch in correcting and reproofing the two sons (Absalom and Adonijah) of his extreme love and affection, caused him sorrow and grief: they turned rebellious against their lawful king and father; and Absalom, usurping his father's throne, caused the shedding of blood in Israel, and both died an ignominious death. I conclude with the moral instruction of the Royal Philosopher : יסר בנך ויניחך • ויתן מעדנים לנפשך
 "correct thy son, and he shall give you rest, yea, he shall give delight unto thy soul." (Prov. xxix. 17.)

Let the fear of the Lord, and instruction in his Holy Law be the basis of your son's conduct during life, and a virtuous race may probably be continued from generation to generation, by which will be realised the reciprocal glory of the fathers and their children, as recorded:—

עטרת זקנים בני בנים • ותפארת בנים אבותם :

"Grandchildren are the crown of their grandfathers, and ancestors are the glory of their children."

The duties of a Son towards his Parents.

Our Talmudists observe שלשה שותפין יש באדם • אמר three are partners in the formation of man : the Holy One, (blessed is he!), and his father and mother ; and therefore when the Ten Commandments were divided : viz. the five called "בין אדם למקום" duties of man relating to God only," were placed in one of the tables of stone ; and the other five, "בין אדם לחבירו" duties of man towards his fellow-

creature," on the other table. Yet, the commandment "Honour thy father and thy mother," was still placed in the first table, ranked and united with the commandments containing the duties to our God and Creator; and for the same reason we find, in our Sacred Law, that the filial duties to parents are partly equal to those to the Creator: viz.

לאהבה את ה' אלהיך ולכבד את ה' מהונך ומראשית כל תבואתך :

to love the Lord thy God, and to honour the Lord with thy substance, and with the first fruits of all thine increase; and כבד את אביך ואת אמך honour thy father and thy mother; את ה' אלהיך תירא thou shalt fear the Lord thy God; and איש אמו ואביו תיראו ye shall fear, every man his father and his mother; וכלל אלהיו whosoever curseth his God shall bear his sin, and he that blasphemeth the name of the Lord, he shall surely be put to death (Lev. xxiv. 15. 16.); and ומקלל אביו ואמו מות יומת and he that curseth his father, or his mother, shall surely be put to death (Exod. xxi. 17.) The filial duties towards his parents are called מצות שכליית injunctions of reason: for if he consider the great responsibility of his parents in the discharge of their parental duties towards him, and the trouble and anxiety of mind he has caused them, his human reason and natural conscience would have taught him, as an act of gratitude, most of the filial duties commanded by the law of God. The name of a father, in the Sacred Language,

is **אב** *aav*, from the radix **אבה** *aavah*, to will, to wish, for his parental affection causes him to crave, and to wish constantly for, the prosperity and happiness of his children. It is recorded in the Talmud that one of the sages declared that he considered himself happy in having lost his father and mother at a very tender age, and that he was consequently exempted from the danger of a breach in his duty towards them.

My son, let all the above observations and instructions be treasured up in your bosom, in order that you may not forget the fatal consequences of the neglect of your filial duty and obedience to your parents. Beware that the hand of scorn do not point its finger at you, when you become a parent yourself; for then the reproach of your own conscience will be more keen than the bite of an asp, and more venomous than the sting of a scorpion. Attend, therefore, to my counsel, and abide by my instruction, **לְקִיִּים הַמִּצְוֹת • שֶׁאָדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהָקֵרן קִיּוּמָהּ לְעוֹלָם הַבָּא** for, in the practice of this holy, pleasant and delightful precept, is satisfaction, happiness, and prosperity on earth; and its reward is on high in the regions of bliss and immortality."

I shall now place before you an abstract of our Law of your filial duty **אִזְהָרָה כִּיבוֹד אָב וָאֵם • וְכוּ** viz. that the commandment "Honour thy father and thy mother," consists in maintaining them, and providing for all their wants; and, when they are attacked by illness, in dressing and undressing them, in lifting

them in and out of bed, if required ; —

ואפילו מחזיר ער הפתחים ' צריך לפרנסם

and if you be even reduced to a state of mendicity, you are not exempted from the above duties "איזהו מורא וכו" the precept to fear them, consists, not to sit in their place, not to interrupt their discourse, nay, even not to speak in their presence without their permission ; and if you should find them in the act of violating the Law of God, where it is your duty to reprove them, that reproof must be performed without offending them, namely, in the following words : "such and such an act is a violation of the Law of God ;" and even without addressing yourself directly to them.

שלא לאבר זמנו במושב לצים :

Not to throw away, or ruin your Time in the Seat of the Scornful.

יש דרך ישר לפני איש ' ואחריתה דרכי מות ' גם
בשחוק יבאב לב ' ואחרית שמחה תוגה :

"There is a way which seemeth right unto a man, but the end thereof is the way of death. Even in laughter the heart is sorrowful : and the end of that mirth is heaviness." (Prov. xiv. 12. 13.)

This is a useful lesson to men, to prevent them from frequenting the meeting-places of scorners, where religion is ridiculed, virtue despised, and even venerable age disregarded and scoffed at.

The meeting of these scornful persons under the

title of merry, witty, and fashionable men, may appear to the unwary an innocent pastime, but when these fascinating allurements shall gradually have extinguished every spark of virtue; that innocent pastime will then prove to him a demon of destruction; this is intended by the Royal Moralist in the first verse. He continueth (in the second verse) to say that the heart of the unwary is conscious of the danger; for even in laughter the heart is sorrowful, and perceiveth that the end of that mirth is heaviness. Reflect, therefore, seriously that **היום קצר והמלאכה מרובה** the life of man is short, and the work that he is sent to accomplish is great; shun, therefore, the infection of debauched assemblies; let not your time be spent in frivolous things (nor in visiting irreligious assemblies); but let your days and nights be dedicated to more noble objects.

הלכות שבת :

The Law of the Sabbath.

To rest and to keep the Sabbath holy, is one of those three precepts, distinguished from others, to be called **אותות** signs or tokens. The first is the circumcision: as—

ומלתם את בשר ערלתכם והיה לאות ברית ביני וביניכם:
 “and ye shall circumcise the flesh of your foreskin :
 and it shall be a token of the covenant betwixt me

and you." (Gen. xvii. 11.) The precept of the binding of the תפילין (Phylacteries) on our hands and heads is also called a sign, as—

והיה לך לאות על ירך • ולזכרון בין עיניך • למען תהיה
תורת ה' בפיך • כי ביד חזקה הוציאת ה' ממצרים :

“And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Law of the Lord may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt.” (Ex. xiii. 9.) The precept of keeping holy the Sabbath is likewise called a sign, as recorded:—

ושמרו בני ישראל את השבת • לעשות את השבת
לדורותם ברית עולם • ביני ובין בני ישראל • אות היא
לעולם • כי ששת ימים עשה ה' את השמים ואת הארץ •
וביום השביעי שבת וינפש :

“Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made the heaven and the earth, and on the seventh day he rested.” (Ex. xxxi. 16, 17.)

Every Israelite is thus provided with two signs, the circumcision and the binding of the תפילין phylacteries (which were formerly worn the whole day), representing figuratively two witnesses of the everlasting covenant between God and the children of Israel.

The sign of resting and keeping the Sabbath holy, as the sign of resting and keeping all feasts of holy

convocation, is substituted for that of the תפילין phylacteries, which are therefore not used on the Sabbath and other feast-days of rest as a regard and consideration for them.

It is evident that the Omnipotent God who created the universe out of nothing **כִּי הוּא אָמַר וַיְהִי • הוּא צוֹר** he said and it existed, he commanded and it stood firm, did not want six days, nor even any time to create the world, considering that the very time itself was created by him, being measured and regulated by the two great luminaries, the sun and the moon; likewise created and ordered —

לְמִשׁוֹל בַּיּוֹם וּבַלַּיְלָה • וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:
“to rule over the day, and over the night, and to divide the light from the darkness.” (Gen. i. 18.)

It is therefore manifest that the six days of the creation, as well as the resting on the Sabbath-day, are inconsistent with the nature of the great God and first cause.

All this was done to distinguish the seventh day from the six; and it was recorded as an example to imitate the Creator in resting and keeping the Sabbath holy. This excellent truth will be found in the intrinsic sense of the above verses containing the everlasting covenant of the Sabbath.

Every Hebraist knows that if the letter ב (beth) answering to the preposition *in*, be prefixed to the words **שֵׁשֶׁת יָמִים** six days, that it would then point to the space of time in which any thing may have been

performed, as — *בששת ימים* “in six days”; whereas in Ex. xxxi. 16, the letter *ב* (beth) the preposition *in*, is omitted, and the words *ששת ימים* six days, are in the accusative case, meaning that the Lord made the six days as well as the heaven and the earth; and in this sense it stands likewise in connection with the context in the following manner; “The children of Israel shall keep the Sabbath throughout their generations for a perpetual covenant between me and between the children of Israel; it is a sign for ever.”

The God who created *time* could not be in want of *time*, as is expressed by the following words (the six days alluding to the *time*, which the Lord created at the same period as the heaven and the earth): “And on the seventh day he rested,” which term “resting” is likewise inconsistent with the nature of the Deity. All this is conclusive, that six days were appointed for the creation, in order to distinguish them from the seventh, which Israel shall keep holy as a memorial of the creation.

The *ששת ימי מעשה* six working days, which are made subservient to *יום המנוחה* the day of rest, are to remind us to make *עולם המעשה* the world of labour likewise subservient to the *עולם המנוחה* the world of rest. Our *חכמים* sages when speaking of the reward in the future world, used the following words *מי שטרה בערב שבת יאכל בשבת* “he that prepareth on the day before the Sabbath, shall find to eat on the Sabbath.

Rabbi Eleazer Askenasy, the author of the work called *מעשה ה' "The Works of God,"* observes: we find in the Ten Commandments **זכור את יום השבת** "Remember the Sabbath-day to sanctify it"; but in the Ten Commandments, repeated by Moses, it is written: **שמור את יום השבת לקדשו** "Keep the Sabbath day to sanctify it," on which our Talmudists observe: **זכור ושמור בדבור** **אחד** that both terms, to remember, and to keep, were spoken by God as one expression. This may also be considered as an intimation of the connexion of the **יום המנוחה** the day of rest with **עולם המנוחה** the world of rest, namely, if you remember to sanctify the Sabbath in this world, you will inherit the Sabbath in the future world, implied by the word **שמור** to keep, which bears also the sense to wait, or, to lay up in reserve for the future.

The above is fully corroborated by the psalm sung by the Levites in the Holy Temple on the Sabbath day: —

**מזמור שיר ליום השבת • מזמור שיר לעתיד לבא •
ליום שכולו שבת ומנוחה לחיי העולמים :**

"A psalm sung for the Sabbath day, a psalm sung for futurity, for the day that is wholly Sabbatical, and a life of everlasting rest."

: לקבל שבת

To go to meet and receive the Sabbath.

I find it proper to make you attentive to a point which is by some neglected. It is the duty of every

true Israelite to clean himself, change his dress, and be prepared to attend at the Synagogue to meet and receive the Sabbath: as expressed in the Canticles sung in the Synagogue—

לקראת שבת לכו ונלכה כי היא מקור הברכה :

“Come on, and let us go to meet the Sabbath, for it is the source of the blessing.”

לכבד שבת :

To honor the Sabbath.

The Sabbath must be honored and distinguished from the working days, in your dress, in the furniture of your house, your table decorated according to your means, and covered with a clean cloth, also in the preparing of your victuals, and in the number of your dishes, and the number of your meals, which must not be less than שלש סעודת three meals: your lights must be increased and called נר של שבת the light of the Sabbath, which when lighted, a ברכה blessing must be made on that precept. It is also proper to be distinguished in the quickness of your steps from the working-days; and finally that neither your conversation nor even your mind shall be occupied with any work, or any speculation of traffic, or business.

To disengage and clear our thoughts on the Sabbath from all kind of work or business is forcibly intimated in the Ten Commandments:—

ששת ימים תעבוד ועשית כל מלאכתך • ויום השביעי
שבת לה" אלהיך :

“Six days shalt thou labour and do all thy work :

but the seventh day is the Sabbath unto the Lord thy God. The word כל *all*, “that he shall do all his work” may be well adapted or suitable to an economical order, to be diligent, and to do all his work, and not part of it; but in the Ten Commandments the spirit of the verse is to distinguish the six days from the seventh; and what difference will it make to the God of Israel if all his work is done or part of it? and, consequently, the word כל *all*, might be omitted. We are induced, therefore, to comprehend that the expression כל to do all his work, is to contrive to disengage his mind from all work or business, as if all his work would have been done for ever, which sense stands well connected with the following verse: —

ויום השביעי שבת לה' אלהיך
 “and the seventh day shall be completely devoted to the Lord thy God,”
 to be spent in literary and religious discourses.

The above is plainly expressed by the prophet Isaiah—

אם תשיב משבת רגליך • עשות חפצך ביום קדשי •
 וקראת לשבת עונג • לקדוש ה' מכובד • וכבודו
 מעשות דרכיך • ממצוא חפצך • ודבר דבר : אז
 תתענג על ה' • והרכבתך על במותי ארץ • והאכלתיך
 נחלת יעקב אביר • כי פי ה' דבר :

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own

words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Is. lviii. 13. 14.)

Remark, although it is very proper for man to reflect over his conduct, and examine his actions, if they are agreeable to the will of God, every day of his life; it is nevertheless unlawful to do so on the Sabbath, which would be inconsistent with the word "וקראת לשבת עונג" and thou shalt call the Sabbath a delightful day," which cannot be better performed than in the study of our holy law, as affirmed by the psalmist—

תורת ה' תמימה משיבת נפש * פקודי ה' ישרים משמחי לב * מצות ה' ברה מאירת עינים :

"The law of the Lord is perfect, converting the soul: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

Our זכור את חכמים sages infer, from the verse "זכור את היום השבת לקדשו * זכרהו על היין קידוש" remember the sabbath day, to sanctify it, that we shall make the blessing of the Sabbath with wine," which is called קידוש sanctification. Remark, that it should be not less than רביעית a quarter of a pint of wine for sanctification. Where no wine proper for sanctification is to be had, sanctification must be made with bread,

from which a portion called חלה chalah must be taken, according to law.

The works forbidden to be done on the Sabbath, amount to thirty-nine מלאכות chief works; they have also their תולדות minor works, which you will find specified in "פרק ז' מסכת שבת the seventh section of the volume of the Sabbath.

From the commandment ושמרו את משמרתִי and they shall keep my keeping, we infer עשו משמרת that our חכמים sages are ordered and authorised לעשות סיג לתורה to make a fence to the law if required.

They have found it requisite to establish a general fence to guard against infringing or violating unwillingly the laws of the Sabbath; this general fence is called מוקצה abhorred or separated, from the שרש root, קוץ to abhor, by which we are forbidden to use, or even to touch, any instruments, tools, candlesticks, money, &c. which are used in any interdicted work, in order to prevent us from doing, unwillingly, the work itself.

The person that attends your fire on the Sabbath, should be instructed before the Sabbath of all that is required of him, as it is improper to give these direction on the Sabbath.

The lawful management with respect to your tea or coffee, or other victuals used on the Sabbath, as it depends on the construction of your ovens or stoves

and other circumstances, your presiding Rabbi must therefore be consulted.

הלכות פסח :

The Laws of the Feast of Passover.

אור לארבעה עשר בודקין את החמץ לאור הנר :

In the beginning of the night of the fourteenth day in ניסן *Nissan*, the first month of the ecclesiastical year, we are ordered to search and examine with a scrupulous care, by the light of a wax taper, for leavened bread or any fermented matter in all the places and rooms of our habitations, and to destroy it by burning in the fire, in order that neither leaven nor leavened bread should be found or seen in our habitation during the feast of Passover.

מדאורייתא בבטול בעלמא סגי שנאמר אך ביום הראשון תשביתו שאר מבתים והשביתה היא בלב :

Our Divine Law doth not absolutely enjoin to search for the leavened bread and destroy it with hands: but to dispossess ourselves of it by a declaration or even a fixed determination in our mind to make it void like the dust of the earth, and to render it הפקר free for any man to become the owner of it, according to the true sense of the word

שבת in the above verse, from the שרש root, to make it cease to be our property by putting it out of our possession. Thus, if it should be even found in our dwelling-places during the days of the feast of Passover, there would be no violation of the following precept —

לא יראה לך חמץ. ולא יראה לך שאר בכל גבולך :

“There shall no leavened bread be seen with thee, neither shall leaven be seen with thee in all thy quarters;” (Ex. xiii. 7.) for the word לך “thine,” expresses absolutely —

שלך אי אתה רואה. אבל אתה רואה של אחרים :

“Thy leavened bread must not be seen : but there is no offence in seeing the leaven or leavened bread the property of another.” Our חכמים sages have ordered to search for it, and to clear our quarters from it, for the preservation of our law; for, as we are not separated from leavened bread during the whole year, if we should find it in our habitations on the days of Passover, we might perhaps in a mistake, eat it, or even if it should please our eyes we might recall it to our possession, and it would consequently become again our property, and thus cause us to violate the precept “לא יראה לך thy leavened bread shall not be seen.” The searching, therefore, for it carefully, and burning it before the the feast of Passover will prevent us from transgressing even unwillingly.

“thou לא תזבח על חמץ דם זבחי The precept

shalt not offer the blood of my sacrifice with leavened bread;” (Ex. xxiii. 18.), orders that we must cease to eat the leavened bread, and that it must be out of our possession at noon of the fourteenth day of the month, the time when the offering of the paschal lamb begins; and the precept **אך ביום הראשון** “even the first day ye shall put away leaven out of your houses,” (Ex. xii. 15.) likewise alludes to **ערב פסח** the day before the feast; and the words **ראשון** must be translated the day before, being equal to the verse **הראשון אדם תולד** “was you born before Adam?” (Job xv. 7.) but our **חכמים** sages, as **סיג** a fence to the law, have established the time of leaving off the eating of **חמץ** leavened bread and the burning of it, at ten o’clock, two hours before the time, for fear of a mistake in the time of the day.

Remark, that, notwithstanding the searching for the **חמץ** leavened bread, and the burning of it by fire, we must make, at the time of burning it, the **ביטול** declaration, that all the leavened bread or leaven that is in our possession, whether we have seen it or not, shall be void or null, and regarded as the dust of the earth. The same **ביטול** declaration, is made in the evening before the feast, after having searched for it.

ערב פסח לאחר הצות אסור בעשיית מלאכה ודינו כמו חורל המועד :

All laborious or mechanical works are unlawful **ערב פסח לאחר הצות** in the afternoon of the four-

teenth day, the time when the offering of the Paschal Lamb doth begin; works wanting for the preparation of the feast are permitted; but such that could be done in the forenoon, as the cutting of your hair, your beard, &c. are not lawful. All works which are called **דבר האבוד** irrecoverable, are permitted; viz. such a work begun already, and which, if discontinued, could not be rectified, nor the damage be repaired; or a man that is in extreme want of the wages of his work for the feast.

The laws of that day relating to permitted and unpermitted works, are just the same as on **חול המועד** the half holidays which are between the first and the last days of the Feasts of Holy Convocation, of the Passover, and of the Tabernacles.

ערב פסח שחל להיות בשבת. When the fourteenth day happens to be on the Sabbath, **בדיקת חמץ** the searching for the leavened bread, must take place on Thursday evening, and the burning of it on Friday; but the **ביטול חמץ** declaring it void, and disregarded as the dust of the earth, is done on the Sabbath at ten o'clock.

כל מחמצת לא תאכלו · להביא את תערובתו :

The precept “Ye shall eat nothing leavened” (Ex. xii. 20), includes the forbidding of any food that happened to become mixed with leaven.

חמץ אסור במשהו. The smallest particle of leaven that happened accidentally to become intermixed with any aliment, whether solid or liquid, even such

as are by nature exempted from rising or fermentation, that particle of leaven infects the whole, and renders it unlawful to be used. Be, therefore, cautious that your spices, sugars, tea, and coffee, and all grocery, oil, and all liquids, are free from the least taste or scent of leaven; for even any suspicion concerning the barrels, vessels, or tools used in manufacturing the above, should prevent you from using them on Passover.

Remember to examine your grocery, salt, &c., before Passover, in order to see them free from any grain or corn.

The crockery or earthenware used on Passover must be bought with some foresight; as some of the dealers thereof are accustomed to lend their earthenware out for use.

הגעלת כלים. With respect to vessels of metal (as silver, gold, and copper, used the whole year), and which may be rendered **כשר** proper, according to Law, to be used in the days of Passover, I hope you will perceive the justice of the following observation; namely, as the rendering of them **כשר** lawful to be used, must be performed in various manners, depending in what way or mode they were used before, for, **כבולעו כך פולטו** according as the pores of the metal vessel, imbibe or draw in, in the same manner it must be extracted or drawn out; and with regard to purifying such vessels as have spouts or tubes that cannot be properly cleaned, and cannot be made

כשר proper to be used, it would be dangerous to offer any instruction here, I leave you therefore to consult your presiding Rabbi how to act in that point according to law.

Be, likewise, very cautious if you should have occasion before the Passover to sell your חמץ leavened whether stored in your warehouse or in your vessels, at home, or on the sea, that the contract or bill of sale and all other regulations be written and made according to the dictates of our law. Otherwise it might remain your property, during the Passover days; and you will then violate the precept of שֶׁאֵין לָאֵין יִמְצָא בְּבֵיתְכֶם that no leaven shall be in your possession during the Passover, and you will also lose your property for ever; for חמץ של ישראל שעבר עליו הפסח אסור בהנאה the leaven that remains the property of an Israelite during the Passover, is interdicted, and every Israelite forbidden to have any concern with it, namely, not to sell it or have any pecuniary interest in it, nor even to give it as a present to be enjoyed by men or beasts, whence any satisfaction, gratitude, or acknowledgment might arise from it. Remember, that the style of that contract should be according to the custom of the country; and the repository of the leaven must also be taken into consideration as well as various other regulations.

Any further instruction on that point, might be tedious, and might cause error; consult, therefore, your presiding Rabbi, and you will receive definite

instruction according to all circumstances and incidents.

הלכת יום טוב :

The Laws of the Festivals of Holy Convocation,

כל מלאכה האסורה בשבת אסורה ביום טוב • חוץ
ממלאכת אוכל נפש • וחוץ מהוצאה והבערה • שנאמר
אך אשר יאכל לכל נפש הוא לבדו יעשה לכם

All manner of work which is not lawful to be done on the Sabbath, is likewise unlawful to be done on the days of our holy feasts, except the work of preparing our food, as the baking of our bread, boiling and roasting of our meat, in which is included the carrying of things from our houses into the public places, and also to light fire for the use and convenience of that day, as recorded: “No manner of work shall be done in them, save the preparing of that which every living being must eat, that only may be done of you.” (Ex. xii. 16.)

From the words “הוא לבדו יעשה לכם” “that only may be done” we learn —

הוא ולא מכשירי אוכל נפש שאפשר לעשותו מערב י”ט
that the preparing of the victuals is permitted, but not the preparing of any utensils not any thing instrumental to enable him to prepare his food, which could have been done the day before the festival: consequently all that could not have been done the day before is permitted to be done on the holy feast.

The lawful works, as well as the unlawful, are very numerous; you will find them specified in the book called *אורח חיים Orach Haym*, the path of life, in *שאר זקניך* the Laws of Festivals, or *ויאמרו לך* “enquire of your learned, and they will inform you.” Some of our learned are of opinion that such food or victuals as lose not their flavour should be prepared the day before the feast; but that they may still be prepared on the feast-day when neglected the day before.

In our Divine Law, in order to distinguish *שבת* Sabbath, and *יום הכפורים* the Day of Atonement, from all other holy feasts in their degree of resting, we find that by the Sabbath and Day of Atonement, it expreseth *כל מלאכה* no manner of work shall be done; but of our holy feasts it is written — *כל מלאכת עבודה לא תעשו* “No servile work shall be done.” From the expression *עבודה*, servile, we are induced to observe that the work of our feast days should not be performed in so laborious a manner as on the working days, but should be done with ease, free from labour, and with some regard for the dignity of that day.

From the verse *וידבר משה את מועדי ה' אל בני ישראל* “And Moses declared the feasts of the Lord unto the children of Israel;” (Lev. xxiii. 44.) our Talmudists infer—

משה תיקן לישראל שיהיו דורשין הלכות חג בחג:

that Moses ordained that the children of Israel should assemble themselves on their feast days to be instructed and edified with a religious discourse of the order of the day. They also ordered us **חלקהוּ הַצִּי לַה' וְהַצִּי לָכֶם** to divide the feast day, the forenoon to be devoted to praise and offer thanks to God, and to deliver a solemn discourse to every congregation concerning the laws, reason, motive and design of the celebration of that solemn feast; and the afternoon to pass in feasting and rejoicing with our families, deduced from the two expressions, one **חַג לַה'** "it shall be a feast to the Lord," and the other **חַג הַסֹּכֶת תַּעֲשֶׂה לָךְ** "the feast of tabernacles thou shalt make to thee:" again **וּשְׂמַחַת בַּחֲגֶיךָ** "and thou shalt rejoice with thy feast." The feast day was therefore divided as already observed. The great luminary Rabbi Moses Alshuch is of opinion that the answer of Moses to the king of Egypt bears the above sense: namely when the king said to Moses go and serve the Lord your God, but who are they that shall go? Moses answered him, "we will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds we will go: **כִּי חַג** לַנָּה" **לָנוּ** for it is a feast of the Lord unto us."

It is plain that the king wanted a security or a pledge of their return; for he said, "Let the men go and serve the Lord, and leave their families behind;" and at another time he agreed that the little

ones should also go, but leave their cattle behind : but Moses informed him “that we can leave nothing behind, for as it is a feast to the Lord, all our cattle may be required for sacrifice, and that the feast is also for us to rejoice, which rejoicing cannot be complete without having our wives, our children, and all our families with us.”

סדר עירוב תבשילין

To make it lawful, to prepare on the Feast-Day for the שבת Sabbath.

From the verse והיה ביום הששי והכינו את אשר יביאו “and it shall come to pass, that on the sixth day they shall prepare (for the Sabbath) that which they bring in,” (Ex. xvi. 5.) we infer חול מביא ליום טוב ואין יום חול מכין ליום טוב that on the sixth day which is (commonly) a working day, we shall prepare for the Sabbath, but that the feast-day which is likewise a day of rest, must not be made subservient, as to prepare on that day for the Sabbath: but our חכמים sages have established, that we shall begin to prepare on ערב י”ט the day before the feast, for the Sabbath: thus the feast is not made subservient to the Sabbath, and the dignity of that day is preserved; and then, by preparing for the feast, the finishing of the preparation for the Sabbath may lawfully be done on the feast-day. Every master of the house is therefore obliged, when the Sabbath is preceded by a feast-day, to take, on

י"ט the day before the feast, a portion of bread (on the passover מצה an unleavened cake) and a portion of boiled or roast meat or fish, make a blessing, and declare, in the presence of his wife and his domestics, that these victuals are prepared for the Sabbath, by which means the feast is not subservient to the Sabbath; and it is consequently lawful to prepare on the feast-day all that is wanting for the Sabbath-day. This religious ceremony is therefore called עירוב תבשילין expressing a mixture of prepared victuals for the Sabbath.

In the Law of God we are commanded ראשית רצונו לכהן "you shall give to the priest, of the first of your dough," which is called הפרשת חלה the separating of a portion of our dough, which portion was, in the time of our temple, given to the priest; but as the priest cannot, at the present time, be purified according to our law, that very portion must be burned. Remark, then, as the taking of חלה the above portion from the dough of your מצות unleavened cakes, might not be very convenient, you are permitted to take חלה that portion from your מצות unleavened cakes after they are baked; let then all your cakes be joined close together under one cover; then make the blessing; take a portion and burn it; which must be performed before י"ט the feast.

We are instructed that it is proper to abstain from מצות unleavened cakes, three days before the feast of Passover, כדי שתהא אהמצוה חביבה עליו in order to

render them rare and new to our sight and palate, and to eat them with desire and appetite on the first night of Passover, when it is incumbent upon every Israelite to eat the unleavened bread, according to the precept “**בֶּעֶרֶב תֹאכְלוּ מַצּוֹת**” in the evening ye shall eat unleavened cakes” (Ex. xii. 18), in commemoration that the dough which our ancestors prepared for their journey, had no time to ferment, and was baked unleavened, because of the urgency and haste of their departure from Egypt, being pressed and solicited by their masters to depart with despatch, and declaring vehemently that their delay would cause the death of them all; for the plague raged at that time with such violence, that there remained no house in all Egypt, without feeling the effect of the plague.

We are also strictly ordered to eat very little after three o'clock in the afternoon of **עֶרֶב פֶּסַח** the day before the feast **כְּדִי שִׂיאָכֵל מַצָּה לְתַאֲבֹן** in order that the unleavened cake should be eaten with appetite.

The work in Hebrew, with an English translation, called **הַגְּדָה שֶׁל פֶּסַח** the narrative of the redemption of Israel from the bondage of Egypt, and generally in the possession of every Israelite, contains an ample instruction of all precepts, ceremonies, blessings, praises, and prayers, which are to be performed in that memorable night of our emancipation. I have, therefore, only to remark, that on this night of our liberty and emancipation, no distinction should prevail; and that the master of every house should invite to his

table all his servants, to perform all the duties incumbent upon every Israelite in this memorable night. As our deliverance from Egypt is one of the bases of our faith and religion, that rare opportunity should not be neglected, of exhorting all his family and the domestics of his house, and infusing into their minds the fear and love of God, and obedience to his law; according to the strict words in the law—

והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה'
לי בצאתי ממצרים

“And thou shalt shew thy son in that day, saying, this is done because of that which the Lord did unto me when I came forth out of Egypt.” (Ex. xiii. 8.) It is the duty of the father, or the master to instruct them himself, in that night when all these precepts and ceremonies are performed, or at least to cause them to be instructed, that this is the most remarkable night in holy and profane history, when the hand of the Lord God of Israel was seen conspicuously by all the children of Israel, who, being dispersed over the whole land of Egypt, were joined and collected in a short time to one place, and coalesced into one body for their departure, as recorded—

ואשא אתכם על כנפי נשרים • ואביא אתכם אלי:

“And how I bare you on eagles’ wings, and brought you unto myself” (Ex. xix. 4); and who, when descending with their father Jacob into Egypt to sojourn there during the famine, numbered in all seventy

souls, but were increased during their abode there (notwithstanding the ill-treatment and persecution they suffered) to many millions, according to the declaration—

ויסעו בני ישראל מרעמסס סכתה כשש מאות אלף
רגלי הגברים לבד מטף :

“And the children of Israel journeyed from Rameses to Succoth about six hundred thousand on foot that were men (from the age of twenty), beside children.” (Ex. xii. 37). They now went out *ביר רמה* with a high hand, well armed, and joined by a mixed multitude of proselytes of different nations, with their numerous herds and flocks, urged and pressed, after mid-night when the plague of the first-born raged in Egypt, to depart from the land, by the king himself, his ministers, and all Egypt, crying out vehemently, “We are all dead men!” and imploring them to depart, according to their own proposals, and soliciting their blessing. They were also well loaded with jewels of gold, and jewels of silver, and raiment, according to the order of God to Moses, and for the want of justice, did justice to themselves, and paid themselves for the hard labour forced upon them for such a length of time by their cruel masters and oppressors; according to the communication from Moses to the king of Egypt before-hand, “and there shall be a great cry (in the night when the plague of the first-born took place) throughout all the land of Egypt, such as there was

none like it, nor shall be like it any more; but against any of the children of Israel shall not a dog move his tongue against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel; and all these thy servants shall come down unto me, and bow down themselves unto me, saying, Depart with all the people that follow thee; and after that I will go out." (Exod. xi. 6, 7, 8.)

This solemn night was appointed by the God of Israel for many various deliverances of his chosen people from their enemies by wonderful miracles; as the total annihilation of the army of the king of Assyria before Jerusalem, and the downfall and ignominious death of Haman, &c.; and it is the opinion of our learned, that the redemption of this our last captivity, and the return to our glory will also take place in this month; and all this is undoubtedly expressed by the following verse—

לֵיל שְׁמוּרִים הוּא לָהּ • לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם • הוּא
הַלֵּילָה הַזֶּה לָהּ • שְׁמוּרִים לְכָל בְּנֵי יִשְׂרָאֵל לְדִרְתָּם :

“It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord, to be observed of all the children of Israel, in their generations.” (Ex. xii. 42.)

It has been remarked that the name of this month is expressive of its peculiar virtue; it is called נִסָּן *nissin*, and as the מ may be changed for the נ, (a grammatical rule) it can be rendered נִסִּים *nissim*, the month for miracles.

הלכות ספירת העומר :

The Precept of counting the Seven Weeks.

We are ordered to count from the second night of Passover, and to continue to count every following night, by adding one day to the past number, specifying the days and the weeks till the seven weeks are completed; when the **חג השבועות** feast of weeks is to be celebrated, according to the Divine order—

וספרתם לכם ממחרת השבת * מיום הביאכם את עומר
התנופה * שבע שבתות תמימת תהיינה :

“And ye shall count unto you from the morrow after the Sabbath (the first day of the feast of Passover), from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete.” (Lev. xxiii. 15.)

If you should forget to count in the night (the beginning of the following day), you must count in the day-time, without **ברכה** making the blessing, and continue to count with a blessing; but if one complete day should be omitted from performing the precept of counting, the continuation of counting must then be performed without a **ברכה** blessing.

These seven weeks should be observed in many cases as a time of mourning, owing to the demise of the great number of the disciples of **רבי עקיבא** Rabbi Angkeba, in these seven weeks.

הלכות שבעות :

The Laws of the Feast of the Weeks.

We are ordered to count seven weeks from the second day of the Feast of Passover; the day of עומר התנופה the cutting of the new barley, to be offered as a wave-offering before the Lord; and the day after the seven weeks, which is the sixth day of סיון *Sivan*, the third month of our ecclesiastical year, the חג השבועות Feast of the Weeks is to be celebrated and kept holy; the same day when the חדשה מנחה new meat-offering of wheat was offered unto the Lord, which consisted of two wave-loaves of two tenth deals of fine flour, baked with leaven, which was also called ביכורים לה" the first fruits unto the Lord; as we find:—

וידבר ה' אל משה לאמר: דבר אל בני ישראל, ואמרתם להם: כי תבאו אל הארץ אשר אני נתן לכם, וקצרתם את קצירה, והבאתם את עמר ראשית קצירכם אל הכהן: והניף את העמר לפני ה' לרצונכם. ממחרת השבת יניפנו הכהן: ולחם וקלי וקרמל לא תאכלו עד עצם היום הזה: עד הביאכם את קרבן אלהיכם, חקת עולם לדורותיכם בכל משבתיכם: וספרתם לכם ממחרת השבת, מיום הביאכם את עמר התנופה, שבע שבתות תמוינות תהיינה: עד ממחרת השבת השביעת תספרו חמשים יום, והקרבתם מנחה חדשה לה'. ממושבתיכם תביאו לחם תנופה שטים, שני עשרנים סלת תהיינה, חמץ תאפינה, בכורים לה":

“ And the Lord spake unto Moses saying: Speak unto

the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest : and he shall wave the sheaf before the Lord, to be accepted for you : on the morrow after the Sabbath (the first resting-day of the Feast of Passover) the priest shall wave it : and ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God : it shall be a statute for ever throughout your generations in all your dwellings. And ye shall count unto you, from the morrow after the Sabbath; from the day that ye brought the sheaf of the wave-offering, seven Sabbaths shall be complete : even unto the morrow after the seventh Sabbath shall ye number fifty days (the Feast of Weeks); and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two tenth deals : they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord." (Lev. xxiii. 9—17.)

This very day, the Feast of Weeks (the sixth day of the month סִיּוֹן *Sivan*), is that most solemn and remarkable day when the children of Israel received the Decalogue on Mount Sinai, saw the Divine glory, and heard the voice of their God and Creator.

Israel had been encamped from the first day of the third month, before Mount Sinai, where Moses com-

municated unto them his divine message by offering the Divine Law for their acceptance. And afterwards Israel consented to accept the Law, as is expressed by the following words : נעשה " כל אשר דבר ה' " All that the *Lord has spoken* we will do," which answer contains, besides the sense of their full obedience to the Divine proposals, that it is also their humble petition רצונינו לראות את מלכינו to behold their king, to hear his words, and to be convinced מהוקקינו כי ה' that the Eternal God is our Lawgiver. The God of Israel granted their request, and ordered Moses to sanctify the people, which did not consist only in their bodily purification ; but their mind was likewise edified and instructed by Moses in valuable lessons of חכמות אלהות divine wisdom, in order to be qualified to become invested with the רוח הקודש Holy Spirit, and to be rendered sufficiently meritorious to receive a degree of revelation on that solemn day, by which the Law of God should be firmly established for ever. And that Moses is the faithful servant of God, and all his missions and communications to them are of Divine authority, will be witnessed and testified by the millions of Israelites.

All this is most forcibly expressed by the following verse :—

וַיֹּאמֶר ה' אֶל מֹשֶׁה • הִנֵּה אֲנִי בָא אֵלֶיךָ בַּעֲבֹר הָעֵנָן •
 בַּעֲבוּר יִשְׁמַע הָעָם הָעֵם בְּדִבְרֵי עַמְּךָ • וְגַם בְּךָ יֵאֱמָנוּ
 לְעוֹלָם :

“And the Lord said unto Moses, Behold I come unto

thee in a thick cloud, that the people may hear when I speak with thee, and believe in thee (in thy words) for ever," (Exod. xix. 9.) Which verse bears the following sense : — "the Lord said unto Moses, lo ! I come unto thee in a *thick cloud* (a figure of a dark vision), meaning, this time I do not reveal myself unto thee according to thy merit as usual, but according to the merit and capacity of the people ; that they may hear when I speak with thee, which will cause them to believe in thy Divine mission for ever."

And so it came to pass, that, after Israel heard the two first commandments : אֲנִכִּי • וְלֹא יִהְיֶה לְךָ " I am the Lord, thy God," and "Thou shalt have no other Gods" by the voice of God, which was heard as a supernaturally increasing voice of a trumpet, and not like the decreasing voice of an ordinary trumpet, they became seized with such terror, that they implored Moses —
 דְּבַר אֶתָּה עִמָּנוּ וְנִשְׁמָעָה • וְאֵל יִדְבַּר עִמָּנוּ אֱלֹהִים
 פֶּן נָמוּת :

"Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Ex. xx. 19); which was accorded, and Moses spake the other eight commandments; but God assisted his voice so that it might be heard over the whole camp: and thus the two first commandments were heard direct by the voice of God without any medium; but the other eight commandments were also heard from God by the medium of Moses.

All this is most clearly expressed by the following verse: —

ויהי קול השופר הולך וחזק מאד • משה ידבר •
והאלהים יעננו בקול :

“And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.” The spirit of this verse is: when the voice of the trumpet (which was the voice of God, in communicating to them the two first commandments) sounded long, and waxed louder and louder, Israel became so terrified that they implored Moses, as stated above: the result was, that Moses spake the other eight commandments; but God assisted him by a voice.

Reader, ספירת העומר the counting of the seven weeks, from the second day of the feast of Passover, till the Feast of the Weeks, is a part of the law of purification. We find in our law, that the person who has been defiled, though the cause of the defilement is removed, can still not be regarded as clean; but seven days must be counted towards the purification; and after the seven days the person is pronounced clean; and then the final purification in the water takes place. Even so was Israel defiled by the abominations or idolatry of their masters, the Egyptians; and notwithstanding that Israel knew the God of their fathers, and did not intermarry with the Egyptians, yet, by the erroneous doctrine of regarding the host of heaven

as mediators between God and man (as stated, p. 34. in the first treatise of this work), they paid homage and adoration to those imaginary deities. The Egyptians, by their imaginary astrology, worshipped the ram, in honor of the sign in the Zodiac in the figure of a ram, as we find, when the king of Egypt said to Moses and Aaron, "Go ye, sacrifice to your God in the land," Moses said, "It is not proper so to do: for we shall sacrifice the abomination of the Egyptians to the Lord our God :"—

הן נובח את תועבת מצרים לעיניהם ולא יסקלנו
 "Behold, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Ex. viii. 26.) Israel, having thus been defiled by their association with the idolatrous Egyptians, and having, by that intercourse, profaned the ineffable name of the Eternal God, called שם שר the name of four letters, were ordered to prepare a lamb openly on the tenth of the month ניסן *Nissin*, in the presence of their cruel task-masters, notwithstanding the danger of exasperating them by the devoting to slaughter of what the Egyptians considered a sacred animal ; and this lamb so prepared, being kept four days, was to be slain on the fourteenth. During these four days, therefore, the Israelites were exposed to great danger from the irritation of their oppressors, and, in fact, were venturing their lives in a peculiar manner, as they were rendered unable to defend themselves, had the idolators fallen upon them, by the illness resulting from circumcision, to

which they had submitted, in order to be qualified to partake of the Pascal Lamb.

The lamb having been slain, its blood sprinkled on the door posts, its flesh eaten on the night of the fifteenth, and its bones preserved unbroken, that its skeleton might at once be known as that of a lamb, and Israel having departed, according to the promise of the God of their fathers, the cause of their pollution was wholly taken away, and they were ordered to count, from the 16th of the month, seven weeks for their purification from this great national defilement, being seven times more than the seven days which are necessary to be counted in the ordinary purification from personal pollution. The days of purification ended on the fifth day of סיון *Sivan*, and on the sixth they were completely purified.

It is an established custom to pass the night of the Feast of the Weeks in the study of our holy law; and it is also customary to decorate the Synagogue and our dwelling-houses with spreading grass and flowers, and erecting trees in honor of this feast, which is also called חג הביכורים the feast of the first ripe fruit.

הלכות תענית:

The Law of the Fast Days.

As the יום הכפורים Fast of the Day of Atonement is peculiarly distinguished from all other fast-days, viz. it is the only fast-day recorded in our Sa-

cred Law, and ordered to be kept holy as the Sabbath, It is also absolute, not depending upon, or originating from, any occurrence, as all the other fast-days; it is therefore not incorporated with the other fasts, and a separate section will be devoted to it called—**יום הכיפורים הלכות** the Laws of the Day of Atonement.

The fasts, generally called the **ארבע תעניתים** four fasts originating from sorrowful events, will be abolished at our redemption, and the restoration of that which we have lost; as predicted by the prophet: **כה אמר ה' צבאות' צום הרביעי' וצום החמישי' וצום השביעי' וצום העשירי' יהיו לבית יהודה לששון ולשמחה' ולמועדים טובים' והאמת והשלום אהבו :** “Thus saith the Lord of Hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah, joy and gladness, and cheerful feasts: therefore love the truth and peace.” (Zech. viii. 19.)

The fast of the fourth is called **עשר בתמוז** the Seventeenth Day in Thamus, the fourth month of our ecclesiastical year, the day when Jerusalem was taken by the Romans; but in the time of the first temple, the city of Jerusalem was broken up by the king of Babylon on the ninth of the same month.

The fast of the fifth month is called **תשעה באב** the ninth day in the fifth month Aab, the most lamented day, when the first Temple of the Lord, the king's palace, and all the great palaces were destroyed and burnt

by Nebuzaradan, the servant of the king of Babylon ; and the second Temple was destroyed and burnt by the Romans nearly five hundred years after, on the same day of the year.

The fast of the seventh month is called **צום גדליהו** the Fast of Gedaliah, on the third day of the seventh month, Tishry, the deplorable day when that just and pious man (Gedaliah), after having been promoted by the king of Babylon as lord over all the Israelites that were not carried away captives, with the promise of his gracious protection, was treacherously killed, with all the Israelites and Chaldeans that were with him, by Ishmael of the royal party ; and in consequence of that event, all the Israelites that were in the land fled into Egypt. Our Sages observe—

גדולה מיתת הצדיקים כשרפת בית אלהינו :

“The death of the righteous is to be lamented as the burning of the house of God.”

The fast of the tenth month is called **עשרה בטבת** the tenth day in the tenth month Tevath, the day when the king of Babylon came with his host, and encamped and built forts against Jerusalem round about.

I must not omit to remark, that the men commissioned by Moses to survey and search the land of Canaan, returned to the camp of Israel on **תשעה באב** the ninth day of the fifth month, when they excited the people by their calumnious report to murmur and rebel ; and their perverted heart caused them to weep that night without cause or reason : that

very day was therefore appointed as an act of retaliation, to be a day of woe, calamity, weeping, and lamentation, to their descendants, if they should transgress: and, agreeably to that decree, both Temples,—the first by the Chaldeans, and the second by the Romans—were destroyed and burned on the same day: and to that very night the prophet Jeremiah pointed, in Lam. i. 2.—

בכה תבכה בלילה :

“She weepeth sore in that night.”

The fast *תשעה באב* of the ninth day in the fifth month, *Aab*, must be performed scrupulously, and with more rigid accuracy and strictness, in many points, than the other three specified.

The fast of the three is kept from day-light till evening: but *תשעה באב* the fast of the ninth day in *Aab* is kept *מערב עד מערב* from evening till evening.

The *חמשה ענוים* five afflictions observed on the day of atonement must also be observed on that fast-day, which are—

אכילה • שתיה • רחיצה • נעילת הסנדל • ותשמיש המטה
to abstain from eating, drinking, washing, putting on shoes, and to be separated from all nuptial commerce.

The fingers only are permitted to be washed, as requisite to the performing of prayers. That fast-day must also be observed as a day of sorrow and mourning, which is to be performed in the following manner:—before the beginning of the fast in the evening, a meal called *סעודה המפסקת* consisting of some

fruit, and bread and water, is to be served up in deep silence before the master of the house, and the men of his household, when sitting on the ground, on a sackcloth without shoes.

The Lamentations of Jeremiah, and other selected lamentations are read in the Synagogue in that night, by a small wax-light in a sorrowful tone suitable to that occasion. The forenoon of the fast should be passed in all acts of mourning in the Synagogue, and at the same time all traffic and mechanical work is prohibited according to אבילות the law of mourning. Some pious persons keep the afternoon with the same devotion. The תפילין phylacteries and the שלטית the shawls of the memorial fringes which are not used in the morning, are used at תפילת המנחה the afternoon prayer, when the hands and face are permitted to be washed as usual. When תשעה באב the fast-day of the month *Aab* happens to be on a Sunday, when the religious ceremony of הברלה separating the Sabbath from the working-days cannot be performed on Saturday-night as usual, the blessing over the light בורא מאורי האש, must be made before you begin to read the lamentation. You must not forget להצדיק את הדין to vindicate the justice of God by the words “Blessed is the true Judge!” ברוך דיין האמת before you begin to read the lamentations of Jeremiah.

מעיבורת ומניקות Pregnant women, and those that give suck, are permitted to eat on all fasts if required by them. But on תשעה באב the fast of the ninth

day in Aab, it is their absolute duty to fast, except in case of illness or necessity, and in that case the opinion of the physician and the presiding Rabbi should be consulted. Children are also not quite exempted ; and if they are not able to fast the whole day, they should fast part of the day, according to their age and ableness. Whoever beholds the holy Temple, the city of Jerusalem, or any other cities of Judah, in their present destructive state, must rend his clothes, and never sew them up properly.

Your buildings, banquets, festivals, and all your rejoicings should not be complete, so as to have something deficient, and as a mark of our sorrow and mourning for our holy Temple, and the city of Jerusalem, and our lost glory :—

כל המתאבל על ירושלים ירואה בשמחתה :

“ For he that mourns for Jerusalem, will participate in her glory.”

הלכות ראש השנה :

The Laws of the Feast of the New Year.

That solemn day, agreeably to the number of its virtues, bears three appellations :— the first name (which corresponds with the two others) is יום תרועה the day of blowing the trumpet, as is recorded —

ובחודש השביעי באחר לחודש י מקרא קדש יהיה לכם י כל מלאכת עבודה לא תעשו י יום תרועה יהי לכם :

“And in the seventh month, in the first day of the month, ye shall have an holy convocation; ye shall do no servile work; it is a day of blowing the trumpet unto you.” (Num. xxix. 1.)

The second name of that solemn day is ראש השנה the beginning of the first day of the year, as recorded in the משנה Mishnah:—

באחד בתשרי ראש השנה לשנים :

“The first day in Tishry is the beginning of the year;” as received by tradition ממשרה רבינו ע”ה ובית דינו from Moses, our preceptor, and his sublime council. By that divine authority (as stated in the second treatise), corroborated by astronomical demonstration, this day was established as the day of the creation of the world. The above truth is forcibly intimated by the following communication, from God to Moses and Aaron:—

ויבר ה' אל משה ואל אהרן בארץ מצרים לאמר :
החדש הזה לכם ראש חדשים : ראשון הוא לכם
לחדשי השנה :

“And the Lord spake unto Moses and Aaron in the land of Egypt, saying: this month shall be unto you the beginning of months, it shall be the first of the months of the year unto you.” (Exod. xii. 1, 2.)

The Divine communication doth not express that this month (ניסן Nissin) shall be the beginning of the year (as supposed by some), but the beginning of the months; and it is very probable that the above Divine declaration is repeated for that reason: and the second

part of the verse must be considered as the explanation of the first part, namely;—it shall be the first of the *months* of the year *unto you*, but *not to the year itself*.

The peculiar expression of the word **לכם** in the above verse: “It shall be the first of the month *unto you*,” plainly indicates, that the declaration has no concern with the Creation, nor with the **שנה טבעית** natural year, which must be common to all nations.

All this is conclusive, that the dignity granted to this month (**ניסן** Nissin) to be called the first of months, was in commemoration of our redemption from Egypt, the house of bondage; and our exaltation to become **עבדי ה'** the servants of the Lord, and to be called: **סגולה מכל העמים' ממלכת כהנים' וגוי'** “A peculiar treasure, a kingdom of priests, and a holy nation”; consequently, the month **ניסן** Nissin must be called the first of our ecclesiastical year; but the first day of the month **תשרי** Tishry is the beginning of our **שנה טבעית** natural or civil year.

This day (by traditional authority) is also called—**יום הדין** the day of judgment: the day which the Lord of Hosts has chosen to investigate the yearly actions of all human beings, to weigh their merits and demerits; by which the fate of nations, countries, kingdoms, empires and individuals, is decided;—as it is said—

ועל המדינות בו יאמר' איוו לחרב' ואיוו לשלום' איוו לרעב' ואיוו לשובע' ובריות בו יפקדו' להזכירם לחיים ולמות':

“And in this day, the decree is passed against provinces and countries,—which are to suffer by the sword, and which are to enjoy peace; which are to suffer by famine, and which are to enjoy an abundance; and the fate of individuals is also determined.” This truth is fully confirmed by the words of the inspired psalmist, lxxxi. 3—4.

תקעו בחודש שופר בכסא ליום הגינו' כי חוק לישראל
הוא 'משפט לאלהי יעקב :

“Blow upon the trumpet in the new moon, in the time appointed, on our solemn feast-day, for this is a statute to Israel, and a day of judgment to the God of Jacob.”

After the ceremony of blowing the trumpet, we declare the reason thereof by loudly proclaiming—

היום הרת עולם היום יעמיד במשפט כל יצור עולמים :

“This is the day of the creation of the universe, and consequently the anniversary day when the Almighty God formed this extensive empire, and established himself over it as a king, a father, a provider, a benefactor, a preserver, a redeemer, and a judge.”

We proceed to point out another reason of our blowing the trumpet, by proclaiming that this is also a day of judgment when all mankind are summoned to stand for trial before God.

The trumpet is therefore blown to give the alarm, and to make us awake from yearly slumber or lethargy, to return to our God with a full repentance of our base actions, and to reconcile ourselves

to our merciful Father, with a contrite heart; for our king and father requires no more than a sincere confession, as we find it said —

קחו עמכם דברים • ושובו אל ה' :

“Take words with you and return unto the Lord.”
(Hos. xiv. 3.) We find also—

כי לא אחפץ במות הרשע • כי אם בשובו מדרכיו וחי :

“For I delight not in the death of the wicked, but that he return from his ways, and live; and this particularly relates to מר”ה ימי תשובה • the ten days of repentance and penitence, from the new year unto the day of Atone-ment. It is so expressed by the prophet—

דרשו ה' בהמצאו • קראוהו בהיותו קרוב • יעזוב רשע דרכו • ואיש און מחשבותיו • ושוב אל ה' וירחמנו • ואל אלהינו כי ירבה לסלוח :

“Seek ye the Lord while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” (Is. lv. 6. 7). The blowing of the trumpet is also to remind us to live and to act according to the dictates of our holy law in which the Lord our God condescended to deliver himself unto us on mount Sinai by the sound of the trumpet, as recorded—

ויהי קול השופר הולך וחזק מאד • משה ידבר • והאלהים יעננו בקול :

“And when the voice of the trumpet sounded long

and waxed louder and louder, Moses spake and God answered him by a voice." (Ex. xix. 19.) This ceremony will also fill our souls with hope and delight in anticipation of our expected redemption, when we shall be fully reconciled to the Lord our God, and shall return to our former dignity and holiness; which redemption will also be accompanied by the sounding of the great trumpet, as we find in holy Scripture—

והי' ביום ההוא יתקע בשופר גדול • ובאו ראובדים
בארץ אשור • והנדחים בארץ מצרים • והשתחוו לה'
בהר הקודש ובירושלים :

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (Is. xxvii. 13.)

The commandment of תקיעת שופר blowing the trumpet on this solemn day will then remind us—

כי ה' שופטינו • ה' מחקינו • ה' מלכנו • הוא יושיענו :
"The Lord is our lawgiver, the Lord is our king,
he will save us."

It is an established custom, that in the first night of our new year, the master of every house should distribute (at table after קידוש sanctification) to every one of his house-hold a part of an apple dipped in honey accompanied by the following short prayer :—יהי רצון מלפניך שתתחדש עלינו שנה טובה—
מתוקה כדבש May it be thy holy will to grant us

a new happy year as sweet as honey. The faculties of our mind are affected by our חמשה חושים five senses; and as the above short prayer is performed at table, the sweet taste of honey was deemed a proper stimulus to say it with devotion: the following custom must also be considered in the same moral sense, namely, the ceremony of of going, in the afternoon of the first day of the New Year, to the sea or river, and performing the following prayer—

מי אל כמוך • נשא עון ועובר על פשעי לשארית
נחלתנו • לא החזיק לעד אפוי • כי חפץ חסד הוא :
ישוב ירחמנו יכבוש עונותינו • ותשליך במצולות ים כל
חטאתם • תתן אמת ליעקב חסד לאברהם • אשר
נשבעת לאבותינו מימקדם :

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage: he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depth of the sea: thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.” (Mich. viii. 18, 19, 20.)

The above prayer: “And thou wilt cast all their sins into the depth of the sea,” will probably be said with more devotion in sight of the sea. All our מנהגים customs are founded on wisdom, and should therefore be strictly observed.

הלכות יום הכיפורים :

The Laws of the Day of Atonement.

On the tenth day of תשרי Tishry, the first month of A. M. and the seventh of our ecclesiastical year, is the Day of Atonement, as commanded in our Divine Law :—

וידבר ה' אל משה לאמור : אך בעשור לחודש השביעי הזה יום הכיפורים הוא * מקרא קדש יהיה לכם * ועניתם את נפשותיכם * והקרבתם אשה לה' : וכל מלאכה לא תעשו בעצם היום הזה * כי יום כיפורים הוא לכפר עליכם * לפני ה' אלהיכם : כי כל הנפש אשר לא תענה בעצם היום הזה * ונכרתה מעמיה : וכל הנפש אשר תעשה כל מלאכה בעצם היום הזה * והאבדתי את הנפש ההוא מקרב עמה : כל מלאכה לא תעשו * חקת עולם לדרתיכם בכל משבתיכם : שבת שבתון הוא לכם * ועניתם את נפשותיכם בתשעה לחדש בערב * מערב עד ערב תשבתו שבתכם :

“And the Lord spake unto Moses, saying, verily on the tenth day of this month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever

soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work : it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls : in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.” (Lev. xxiii. 26. 32.)

It was on the tenth day of the seventh month תשרי *Tishry*, when Moses came down from the mount Sinai, with the second tables of stone, containing the Ten Commandments ; and also with the joyful tidings of the Divine pardon for the enormous crime of the golden calf ; and, as a mark of their reconciliation to the God of Israel, and their restoration to his favour, he brought with him the Divine order—

ועשו לי מקדש • ושכנתי בתוכם :

“And let them make me a sanctuary (the tabernacle) that I may dwell among them.” (Ex. xxv. 8.) As no account is given in Scripture, of the date of the going up of Moses into the mount, nor of his coming down at various times, and as it is left to the abilities of the biblical scholar to discover it, I find it, therefore, requisite to collect the verses relating to that account, in order to prove the veracity of the above date.

On the sixth day of סיון *Sivan*, the third month of our ecclesiastical year, we received the Ten Commandments : the following day Moses went up into the mount, according to the order of God—

עלה אלי ההרה והי' שם ' ואתנה לך את לחת האבן ' ואתורה והמצוה אשר כתבתי להורותם :

“Come up to me into the mount and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.” (Ex. xxiv. 12.) Moses remained on the mount forty days and forty nights, which ended on **שבעה עשר בתמוז** the seventh day of the fourth month, *Tamuz*.

ויהי מקץ ארבעים יום וארבעים לילה ' נתן ה' אלי את שני לחת האבנים לחות הברית : ויאמר ה' אלי קום רד מהר מזה ' כישחת עמך אשר הוצאת מארץ מצרים :

“And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant, and the Lord said unto me, Arise, get thee down quickly from hence, for thy people which thou hast brought forth out of Egypt have corrupted themselves. (Deut. ix. 11, 12.) And when Moses came down nigh unto the camp, and saw the calf, and the dancing before it, his anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

ויהי ממהרת ' ויאמר משה אל העם ' אתם חטאתם חטאה גדולה ' ועתה אעלה אל ה' ' אולי אכפרה בעד חטאתכם :

“And it came to pass on the morrow that Moses said unto the people, ye have sinned a great sin: and now I will go up unto the Lord; peradventure I will make an atonement for your sin.” (Ex. xxxii. 30.)

Moses went up accordingly on the eighteenth of Tamuz, the fourth, and remained again forty days and forty nights in constant prayer, which ended on the twenty-ninth of the month of Aab, the fifth, as recorded:—

וַתִּנָּפֶל לִפְנֵי ה' אֶת אַרְבָּעִים יוֹם וְאֶת אַרְבָּעִים
 הַלֵּילָה אֲשֶׁר הִתְנַפַּלְתִּי כִּי אָמַר ה' לְהַשְׁמִיד אֶתְכֶם :
 “Thus I fell down before the Lord, forty days and
 forty nights, as I fell down at the first; because the
 Lord had said he would destroy you.” (Deut. ix. 25.)

At the end of the second forty days and forty nights we find—

וַיֹּאמֶר ה' אֶל מֹשֶׁה פַּסַּל לְךָ שְׁנֵי לַחַת אֲבָנִים כְּרֵאשׁוֹנִים
 וּכְתַבְתִּי עָלַי הַלַּחַת אֶת הַדְּבָרִים אֲשֶׁר הָיוּ עַל הַלַּחַת
 הָרֵאשׁוֹנִים אֲשֶׁר שִׁבַּרְתָּ : וְהָיָה נִכּוֹן לְבַקְרִי וְעֵלִית בְּבֹקֶר
 אֶל הָרִי סִינַי וְנִצַּבְתָּ לִּי שָׁם עַל רֹאשׁ הָהָר :

“And the Lord said unto Moses, Hew thee two tables
 of stone like unto the first: and I will write upon
 these tables the words that were on the first tables
 which thou brakest; and be ready in the morning,
 and come up in the morning unto Mount Sinai, and
 present thyself there to me on the top of the mount.”
 (Ex. xxxiv. 1. 2.)

According to the Divine order, Moses went up to receive the second tables of the testimony on **הַיּוֹם הָרִאשׁוֹן** the first day of the month Elul, the sixth, and remained there again forty days and forty nights which ended on the tenth day of the month **תִּשְׁרִי** Tishry, the seventh, as we find—

ואנכי עמדתי בהר כימים הראשנים ארבעים יום
וארבעים לילה וישמע ה' אלי גם בפעם ההוא · לא
אבה ה' השחיתך :

“And I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee.” (Deut. x. 10.)

Our celebrated commentator רש"י Rashi, in elucidating the above verse, observes that the words *כימים הראשונים* *according to the first time*, indicate that the last forty days and forty nights were in the favour of God again, as the first forty days and forty nights before the crime of the golden calf was committed; but the second forty days and forty nights were in anger of God.

Thus, as the enormous crime of idolatry was pardoned, and Israel restored unto the favour of the merciful God of Israel, and as a testimony before all nations, of Israel's reconciliation to their God was marked by the delightful Divine order, “On the tenth of the seventh month *תשרי Tishry*, let them make for me a sanctuary, and I will dwell among them.” This very same day was therefore peculiarly established as a day of atonement throughout all their generations.

The ten days *מראש השנה · עד יום הכיפורים* from the Feast of the New Year till the Day of Atonement, are called *עשרת ימי תשובה* the ten days of repentance and penitence. Our learned have divided the days of judgment or justice into three classes, viz. —

בראש השנה יכתבון the fate of empires and individuals is decreed on the feast of the New Year **וביום צום** but these decrees are still suspended till the Day of Atonement, when it is sealed (a figure of being confirmed); yet the merciful God who delights not in the death of the ungodly, but that they should repent and live, has deferred the delivery of the fatal decrees to be executed till **הושענא רבה** the seventh day of the Feast of Tabernacles, which is denominated **גמר חתימה** the day when those fatal decrees are given over to be executed.

Observe, the Omnipotent God who created time, cannot be in want of time; and, therefore, the appointing of days for judgment is inconsistent with his Divine nature; but all this was a kindness and a favour of our merciful God conferred on man to appoint him a time to examine his conduct of the whole year, to repent of his errors and to become reconciled to his God.

מצוה לאכול ולשתות ולהרבות בסעודה * בערב יום הכיפורים * גם ילבוש בגדים נקיים לכבוד יום הכיפורים ושבת שבתון * ויראה שהוא מובטח שיחתמהו לחיים טובים :

We are ordered to feast well on the day before the Day of Atonement, in order to gain strength to fast; also to change our dress for the best, in honour of the Day of Atonement and the Sabbath of rest, and to show our confidence in our God, who will determine our decree, to enjoy a happy, long life.

עבירות שבין אדם לחבירו • אין יום הכיפורים מכפר •
עד שירצה את חבירו • שנאמר כי ביום הזה יכפר עליכם
לטהר אתכם מכל חטאתיכם • לפני ה' תטהרו :

For transgressions between man and man, the Day of Atonement itself does not atone, but the offender must endeavour to satisfy or reconcile the offended : as it is said : “ For on that day shall be made an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. (Lev. xvi. 30.) The spirit of that verse is, that the virtue of the Day of Atonement itself, with a sincere repentance, will cleanse him from all transgressions relating to God only; but transgressions between man and his fellow-creature require absolutely the reconciliation of the offended.

יום הכיפורים לילו ויומו עמו • שנאמר מערב ער ערב
תשבתו שבתכם :

The fasting and resting of the Day of Atonement is a complete day; as it is recorded:—“ From evening unto evening shall ye celebrate your Sabbath ;”—

וצריך להוסיף עוד מחול אל הקודש כמו בשבת :

And he must still add from the workingday to the holiday, which is now established to amount from an hour to an hour and a half before night. One of our commentators observes, as the two letters ון *vau* and *nun*, at the end of a noun, are diminutive letters; as, איש *a man*, אישון *a little man*; ירק *green*, ירקון *greenish*; so are the two words שבת the day of rest, and שבתון the small time of resting, which is added from the working day.

צום יום כיפורים יש בו חמשה ענויים • יום אסור באכילה • יום אסור בשתיה • יום אסור ברחיצה • יום אסור בנעילת הסנדל • יום אסור בתשמיש המטה • יום עזיבת חטא ועון ופשע • יום שבני ישראל דומים למלאכים • שאין בהם קנאה ושנאה ותחרות :

The Fast of the Day of Atonement includes the following five afflictions:—to abstain from eating and drinking; washing the hands, face, or any part of the body, except the fingers, which are permitted to be washed, as requisite to perform his prayers; not to put on his shoes; and to abstain from all nuptial commerce, for this is a day of forsaking, sin, iniquity, and transgression; a day when the children of Israel should be like angels, free from hatred, envy, malice, and contention.

צריך להתודות עשרה פעמים ביום הכיפורים כנגד עשרת ימי תשובה :

On the Day of Atonement every one must confess his sins ten times; five times in five prayers by himself alone, and five times with the congregation; corresponding in number with the ten days of repentance.

בת י"ב ויום אחד • ובן י"ג ויום אחד • הרי הם כגדולים לכל מצות • ומשלימים מן התורה :

A girl at the age of twelve years and one day, and a boy at the age of thirteen years and one day, are bound to observe all religious duties, and they must fast the complete day. At the age of eleven years, whether male or female, they should be trained up to

all religious duties; and also to be tried if they are able to fast. At the age of nine or ten years they should fast a part of the day, according to their strength.

עוברת ומניקה מתענות ומשלימות ביום הכיפורים :

Pregnant women and those who give suck are obliged to fast, and, in case of illness, are considered as all other persons.

יולדת • תוך שלשה ימים • לא תתענה כלל • משלשה ועד שבעה • אם אמרה צריכה אני • מאכילין אותה • מכאן ואילך • הרי היא ככל אדם :

“ A woman, in the first three days of her confinement, must not fast at all. From three till seven days it depends on her own declaration if she is able to fast or not; but after seven days she is considered as all other persons.

כשמאכילין את העוברת • או את החולה • מאכילין אותם מעט מעט • כדי שלא יצטרף לשיעור :

When pregnant women or any other sick persons are ordered (to avoid danger) to eat on the Day of Atonement, they should take a small portion at one time (if it will relieve them); and with a certain delay between one time and the other, in order to prevent them from eating or drinking such a portion at one time, as would render a healthy person guilty of **כרת** the cutting off of his soul from among his people.

I find it requisite to elucidate, in this section, **שלש עשרה מדות** the thirteen attributes of the

Eternal God, so often repeated by the children of Israel on the Day of Atonement.

Moses asked of the Eternal God : הראני נא את כבודך "I beseech thee, shew me thy glory;" to which the answer of the Lord was: —

לא תוכל לראות את פני כי לא יראני האדם והי :
 "Thou canst not see my face (alluding to the Essence of God), for there shall no man see me, and live : —
 but thou shalt see my back or behind me," i. e. what I am not, or my works; but my face, i. e. my Essence shall not be seen. At the same time, the following Divine favour was granted to Moses :—

ויאמר אני אעביר כל טובי על פניך וקראתי בשם ה' לפניך וחנותי את אשר אחן ורחמתי את אשר ארחם :
 "And the Lord said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee : and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." (Ex. xxxiii. 19.)

God instructed Moses, accordingly, in the thirteen Attributes, accompanied with the Divine promise:—

כל זמן שיעשו בני כסדר הזה לפני הם נענן :
 "When my children shall proclaim the following thirteen Divine precepts before me, with the intention of imitating them they shall be heard : — these attributes are specified in the following order —

ויעבר ה' על פניו ויקרא ה' ה' ה' אל רחום וחנון ארך אפים ורב חסד ואמת נצר חסד לאלפים נשא עון

ופשע וחטאה • ונקה • לא ינקה • פקד עון אבות על בנים •
ועל בני בנים • על שלשים ועל רבעים :

“ And the Lord passed by before him and proclaimed —
ה" the Eternal, in the attribute of mercy towards man before he sinneth; קודם שיחטא
ה" לאחר שיחטא in the attribute of mercy, after the sin has been committed and repented of; אל' הוא מדת חסד • אל' •
רחום וחנון in the attribute of kindness, merciful and gracious; •
ארך אפים • מאריך אפו • ואינו ממהר ליפרע • long-suffering, delaying the punishment peradventure they might repent; •
ורב חסד • לצריכם חסד שאין להם זכות כר' כך abundant in goodness to those who have not sufficient merit, and are in need of mercy; •
ואמת' לשלם שכר טוב לעושי רצונו in the attribute of truth, to reward amply those who do his will: •
נצר חסד לאלפים reserving the blessings due to man's virtue for thousands of generations; •
נשא עון ופשע וחטאה forgiving iniquity, transgression, and sin; •
ונקה • לשבים • לא ינקה • לשאינו שבים and clearing the guilty who repent, but not cleansing those who are impenitent; •
פוקד עון אבות על בנים • ועל בני בנים • על שלשים • ועל רבעים • כשאותזים מעשה אבותיהם בדיהם • שכבר פירש במקרא אחר' • לשנאי •
visiting the iniquity of the fathers upon the children, and upon the children's children even unto the third and fourth generation—if the children should continue to walk in the way of their fathers, as we also find it expressed in another place—“ to those that hate me.”

נוהגין לתקוע תקיעה גדולה לאחר תפילת נעילה
כשהוא לילה :

It is customary to blow the trumpet after the last prayer called נעילה (Nelah) to commemorate the יובל Jubilee that was on the Day of Atonement, and also to proclaim that the feast days do now begin.

It is also very proper to begin some work towards the erecting of the Tabernacle סוכה כדי לצאת ממצוה מצוה to go from the performing of one Divine precept to the other.

הלכות חג הסוכות :

The Laws of the Feast of Tabernacles.

On the fifteenth day of Tishry, the first month of the A. M. and the seventh of our ecclesiastical year, is the Feast of Tabernacles : as we find—

וידבר ה' אל משה לאמר : דבר אל בני ישראל לאמר .
בחמשה עשר יום לחדש השביעי הזה ' חג הסוכות
שבעת ימים לה' : ביום הראשון מקרא קדש . כל מלאכת
עבדה לא תעשו : שבעת ימים תקריבו אשה לה' . ביום
השמיני מקרא קדש יהיה לכם . והקרבתם אשה לה' .
עצרת הוא . כל מלאכת עבדה לא תעשו : אלה מועדי
ה' . אשר תקראו אתם מקראי קדש . להקריב אשה לה'
עלה ומנחה זבח ונסכים דבר יום ביומו : מלבד שבתות
ה' . ומלבד מתנותיכם ומלבד כל נדבותיכם . ומלבד כל
נדבותיכם אשר תתנו לה' . אך בחמשה עשר יום לחדש
השביעי . באספכם את תבואת הארץ ' תחגו את חג

ה" שבעת ימים ' ביום הראשון שבתון ' וביום השמיני שבתון : ולקחתם לכם ביום הראשון פרי עץ הדר ' כפת תמרים ' וענף עץ עבת ' וערבי נחל ' ושמחתם לפני ה" אלהיכם שבעת ימים : וחגתם אתו חג לה" שבעת ימים בשנה ' חקת עולם לדרתיכם ' בחדש השביעי תחגו אתו : בסכת תשבו שבעת ימים ' כל האזרח בישראל ישבו בסכת ' למען ידעו דרתיכם ' כי בסכות הושבתי את בני ישראל בהוציאי אותם מארץ מצרים ' אני ה" אלהיכם : וידבר משה את מועדי ה" אל בני ישראל :

“ And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the Lord. On the first day shall be an holy convocation : ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord : on the eighth day shall be an holy convocation unto you : and ye shall offer an offering made by fire unto the Lord : it is a solemn assembly ; and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat offering, a sacrifice, and drink-offerings, every thing upon this day : beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your farewell offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days : on

the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day a beautiful fruit of the tree (called in Hebrew **אתרוג** *Esrog*, a kind of citron), branches of palm trees, and branches of a thick-leaved tree, and willows of the brook ; and ye shall rejoice before the Lord your God seven days ; and ye shall keep it a feast unto the Lord seven days in the year, it shall be a statute for ever in your generations : ye shall celebrate it in the seventh month. Ye shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt : I am the Lord your God. And Moses declared unto the children of Israel the feasts of the Lord.” (Lev. xxiii. 33—4.)

We are ordered —

שֶׁלֶשׁ פַּעֲמִים בִּשְׁנָה יִרְאֶה כָּל זָכוֹר אֶת פְּנֵי ה' אֱלֹהֶיךָ •
בִּמְקוֹם אֲשֶׁר יִבְחַר • בַּחַג הַמִּצּוֹת • וּבַחַג הַשְּׁבִעוֹת • וּבַחַג
הַסֻּכּוֹת • וְלֹא יִרְאֶה אֶת פְּנֵי ה' רִיקָם :

“Three times in a year shall all thy males appear before the Lord thy God in the place which the Lord shall choose ; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles, and they shall not appear before the Lord empty : every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.”— (Lev. xvi. 16—17.)

The feast of the unleavened bread is called **חַמֵּץ** *the time of our liberty or emancipation ;*

the feast of weeks is called **זמן מתן תורתנו** the time of the receiving of our law ; and the Feast of Tabernacles is called **זמן שמחתנו** the time of our rejoicing, which should not consist only in feasting, but also in a religious rejoicing, whereof the time of the Feast of Tabernacles is the most proper, being only four days after the Day of Atonement ; wherein we are confident that the God of Israel has pardoned all our past errors and transgressions, and that we are fully restored to his favor.

The royal philosopher undoubtedly alluded to the Feast of Tabernacles when he said—

לך אכל בשמחה לחמך • ושתה בלב טוב יינך • כי כבר רצה האלהים את מעשיך :

“Go, eat thy bread with joy, and drink thy wine with a merry heart: for God has already accepted thy works.” (Ecc. ix. 7.)

Our learned observe, that, according to the words of our Divine Law, that Israel shall celebrate the Feast of Tabernacles, and dwell seven days in booths, “that your generations may know that I caused Israel to dwell in booths when I brought them out of the land of Egypt ;” the Feast of Tabernacles should be celebrated in the month **ניסן** (Nissan), the first month, the time when Israel went out of Egypt : were it not for the following reason : that in the month **ניסן** Nissan, which answers to the month of April, the time of the spring, the generality of men are inclined to quit their houses and palaces in the cities, to enjoy

a rural life, and dwelling in country-houses, and sitting in booths erected in their gardens, to inhale the pure and sweet air of the country. At such a time of the year the dwelling in booths would be a very indifferent commemoration, whereas in the month **תשרי** Tishry, answering to the month October, the end of the harvest, and the beginning of the winter season, when the generality of men are quitting their country-seats to enter into the cities; at such a time the celebrating of the Feast of Tabernacles, and dwelling in booths is a very strong commemoration of Israel's dwelling in booths (alluding also to the **ענני כבוד** having been covered with the clouds of glory) when they went out of the land of Egypt.

לקיים מצות שמחת החג ולשמוח עניים ואביונים :

The commandment is: "To rejoice in the feast, and also to cause the poor and needy to rejoice"; as we find —

ושמחת בחגך אתה ובנך ובתך ועבדך ואמתך • והלוי והגר והיתום והאלמנה אשר בשעריך :

"And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates." (Deut. xvi. 14.) In this verse he is reminded by his God: I made thy four to rejoice, viz. thy son, thy daughter, thy man-servant, thy maid-servant: be not guilty of ingratitude, but make my four to rejoice, viz. the Levite, the stranger, the fatherless, and the widow.

בסוכת תשבו שבעת ימים כעין תדורו :

“Ye shall dwell in booths seven days : your Tabernacle shall be, during these seven days, your chief habitation to eat, to drink, to sleep, to study in, &c. &c. except when the weather proves inconvenient, and hinders you from שמחת י"ט rejoicing in your feast : you may then quit the Tabernacle.

הלכות חנוכה :

The Laws of the Days of Dedication.

The eight days from the twenty-fifth of כסליו the ninth month of our ecclesiastical year, till the second day of the month טבת the tenth, were established, consecrated, and devoted, to offer thanks to the Omnipotent God of Israel, and to commemorate the deliverance of Israel from the subjection and oppression, tyranny and unrelenting persecution, of מלכות יון the Greek Monarchy ; which, in the time of our second Temple, aimed at universal reign, and Israel became tributary to the Greeks, who, in executing the greatest cruelties, left nothing untried to make Israel violate the Sacred Law, and to cause it to fall into oblivion. Thousands of the nobles of Israel, their learned, their priests, and their women and children, fell victims, and suffered martyrdom in opposing the wicked will of that monarchy ; till at last the merciful God heard the groaning of his children, Israel, and animated, by

the Divine Spirit, one Matthias, the son of Johanan, the High Priest, and his sons, and other valiant and pious men in Israel, to avenge themselves and attack (though few in number) the numerous experienced warriors and conquerors of the world, of whom the great armies of the Greeks were composed; driving them to flight, and exterminating them with great slaughter and havock, and finally clearing the Holy Land of them, and becoming independent of their cruel masters and enemies.

חמשה ועשרים לחדש • באו לטהר העזרות • לא מצאו
שמן הקודש • באתרא דשביחא שיירות • ידיהם לא
טהורת • להריק מעל הצנרת • כך סתום מצאו חתום •
להדליק את הנרות :

After the deliverance and riddance of their cruel and barbarous enemies, they came, on the twenty-fifth day of the month כסליו Kislev, to purify and consecrate the Holy Temple; but no oil could be found, to light the temple according to law, for all the vessels had been opened, used, and defiled by the hosts of Greeks who occupied the Holy Temple, and all places adjacent to it.

It was likewise impracticable to manufacture holy oil to be used in the Holy Temple; for most of the inhabitants of Jerusalem, and its neighbouring places were defiled by the dead bodies of the numerous Greeks that were slaughtered in those places, which, according to the law of purification, would require eight days before they could be called clean, and qualified to make and prepare קודש שמן holy oil.

Providentially, a small bottle filled with holy oil was found sealed up with the seal of the High Priest, sufficient to light the **מנורה** candlestick one day ; but it was the will of the Almighty God to shew respect and care for his people Israel, and for his Holy Temple, and the quantity of holy oil sufficient for one day lasted for eight days, till they could procure clean and holy oil.

The following ordinance was therefore established by the great council called **סנהדרין** Sanhedrin, founded on the law of God, and by the Divine authority, under the precept —

לא תסור מן הדבר אשר יגידו לך • ימין ושמאל :

“Thou shalt not decline from the word which they shall tell thee, to the right hand nor to the left.”

(Deut. xvii. 11.)

כל בעל הבית מישראל חייב להדליק נרות חנוכה בתוך ביתו • לפרסום הנס • ומצוה מן המובחר שידליק כל זכר שהגיע לחינוך :

It is incumbent upon every master of the house to light up **נרות חנוכה** the lights of the days of dedication in his house ; but it is still more proper, if possible, that even every male child who is already trained up and qualified to observe the law, should also light them, which is performed in the following manner :—begin the first night to light one on the right side of your candlestick ; add to it, during the eight days, one every day ; observe, that the **ברכה** blessing should be made over that light which is added, at the same time declaring—
הנרות הללו קודש הם • ואין לנו רשות להשתמש בהם :

that these lights are holy, and it is unlawful to use them to any purpose of convenience **אלא לפרסום הנס** but only to make manifest the Divine Providence, and to offer thanksgivings and praises to the Holy One of Israel for the above miracle.

These days were not established as days of rest, but to offer up praise, and render thanks to the Eternal God of Israel. They are distinguished from other days by adding **על הנסים** and reading whole **הלל**, i. e. the Psalms ordered to be sung on our feasts and holidays. **ואסורין בתענית והספד** it is forbidden to fast and mourn in them.

הלכות תפלה :

The Laws of Prayers.

It has been observed in the introduction to the second part of this work, that the Laws of Prayers will be placed near the Laws of **הנוכה** the days of dedication, in imitation of the celebrated work called **לוחת הברית** the two tables of the covenant.

חייב אדם להתפלל שלש תפלות בכל יום • והן • תפלת שחרית • תפלת מנחה • תפלת ערבית • ובכל תפלה יש שמונה עשרה ברכות • כמו שתקנו אנשי כנסת הגדולה • וביבנה הוסיפו עוד ברכה אחת • ולמלשנים אל תהי תקוה • נגד הכופרים והמלשנים :

It is incumbent upon every Israelite to offer up to God three times a day **שמונה עשרה ברכות**

eighteen blessings, as established by the **אנשי כנסת הגדולה** men of the great congregation, consisting of one hundred and twenty members, the most pious and learned in Israel. But the **ב"ד** Senate in the town called Yabnah, found it proper to add one **ברכה** blessing, containing the prayer for the annihilation of **אפיקורסים** apostates and Epicureans. These prayers are **תפלת שחרית** the morning prayer, **תפלת מנחה** the afternoon prayer, and **תפלת ערבית** the evening prayer, corroborated by the words of the inspired Monarch “**ערב ובוקר וצהרים אשיחה**” in the evening, and in the morning, and in the afternoon will I pray,” it is also recorded in the Talmud—

אברהם תיקן תפלת שחרית • יצחק תפלת מנחה • יעקב תפלת ערבית :

that Abraham established the morning prayer, Isaac the afternoon prayer, and Jacob the evening prayer.

תפלות כנגד תמידים תקנום, the above prayers were established in conformity with our daily sacrifices. **תפלת השחר • כנגד קרבן תמיד שר שחרית**, the morning prayer, to agree with the continual burnt-offering in the morning ; **תפלת מנחה כנגד קרבן תמיד של תפלת מנחה כנגד קרבן תמיד של** the afternoon prayer, to agree with the continual burnt-offering in the evening, as it is commanded—**את הכבש האחד תעשה בבקר • ואת הכבש השני תעשה בין הערבים** “The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.” (Num. xxviii. 4.) **תפלת ערבית כנגד הקרבת אברים ופדרים על המזבח כל הלילה**

The evening prayer is to agree with the burning of the limbs and the fat upon the altar, during the whole night; ותפלת מוספי ר"ח ושבת וי"ט and the additional prayers of the first days of the months, and of the Sabbaths and feasts are to agree with the additional burnt-offerings of the day, and since we have lost the Temple, and the offerings have ceased, these prayers have been substituted instead of our offerings and sacrifices, agreeably to the words of the prophet—קחו עמכם דברים • ושובו אל ה' • ונשלמה פרים שפתינו "Take with you words, and return to the Lord; and we will substitute the prayer of our lips instead of calves." (Hos. xiv. 2.)

It is improper to go to the house of any person for the purpose of saluting him קודם שהתפלל תפלת before his morning prayer; but if one has some business to transact at his house, or if one meet him in the street, he shall salute him with the words — צפרא טבא למרי, or wish him good morning, but not with the word שלום (Shalom) which is a name of God, and not to be spoken to any person before his devotions. Before his morning prayer it is also proper to avoid bowing or paying a compliment to any person. It is very proper to stand in prayer before the Omnipotent God, כעבדא קמיה מרי, as a servant before his master, in a humble posture, ועיניו למטה • ולבו לשמים, his eyes directed to the ground, and his heart to heaven. לעולם יתן פרוטה לעני • ואחר כך יתפלל let him, before he performs his prayers, distribute some charity to the poor, agreeably to the words

כשיזכיר השם הנכבד • שם של ארבע • יכוון פירוש קראתו באדנות • שהוא אדון הכל • ויכון בכתיבתו • שהיה • והוא • ויהיה • ובהזכירו שם אלהים • יכוון שהוא תקיף • בעל היכולת • ובעל כחות כלם •

When you meet in your prayer with the ineffable name of God, namely, the name of four letters, your mind must be directed to the explanation of that name according to the word commonly spoken in place of it, which is, that he is the Lord of the universe, and also to the explanation according as it is written, which is, he is, he has been, he is, and he will be, or the Eternal. The name אלהים God, signifies that he is the Omnipotent, and that all power and might and strength originate in God, who is the source of all power.

התפלה היא במקום הקרבן • וצריך לזהר שתהא דוגמת הקרבן :

As these prayers are instituted instead of the offerings, they should be performed with the same care and virtue as קרבן the burnt-offering itself. The prayer of שמנה עשרה the eighteen blessings, must be presented מעומד standing as by the offering ; a constant place should be fixed where one should stand to perform his prayer, as the sacrifices had their fixed places where they were slain, and the blood of them sprinkled, he should also have peculiar garments appropriated to his prayer, to agree with the כהונה בגדי

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priestly garments, and particularly that his mind should be filled with awe and reverence, and to know that he stands—

לפני מלך מלכי המלכים • הקדוש ברוך הוא :

Before the king of kings, the Holy One, blessed be He ; and to clear his mind from all strange thoughts during the time of the prayer, as any strange thought renders the offering פסול defective, and is an impediment to its being accepted.

ולעבדו בכל לבבכם • זו תפלה • שצריכה בוונת הלב :

And to serve him with all the heart, requires him to direct his prayer to God ; for prayer requires the attention of the heart : this service is therefore called עבודה labour, for it requires very great efforts to keep the lips and mind in unison during his prayer, Imitate therefore חסידים ואנשי מעשה our holy and pious men, who reflected ברוממות האל יתברך on the greatness of their God till their mind was filled with awe and reverence, and prepared to offer their prayer as a substitute of an offering to God in our Holy Temple.

הלכות פורים :

The Law of Purim.

The name פורים (Purim) is the plural of the word פור, which is lot, as והיפל פור “For Haman and his wise men cast lots to know the most proper day in the year, when the general massacre and total

annihilation of the **יהודים** Judeans or Jews should take place, which was determined to be the thirteenth of the month **אדר** (Adar), the twelfth of our ecclesiastical year ; as it was the will of God

כי פור המן נהפך לפורינו :

that the lot which Haman cast turned to our advantage ; and the very same day was appointed for the Jews to be avenged of their enemies. In the provinces, the Jews destroyed their enemies, by order of the king, on the thirteenth, and rejoiced and feasted on the fourteenth ; but in Shushan, the king's residence, they destroyed their enemies on the fourteenth, and feasted and rejoiced on the fifteenth. The thirteenth was ordered as a fast-day, to commemorate the **אסתר תענית** fasting of Esther, and the two following days, the fourteenth and the fifteenth, were established by Mordecai and Queen Esther, and sanctioned by **אנשי כנסת הגדולה** the men of the great congregation, to commemorate their miraculous delivery from total annihilation, and that they should be distinguished by reading the history of Esther, and be celebrated with feasting and rejoicing, sending portions one to the other, as a mark of concord and fraternity, and distributing amply charity and gifts to the poor and needy, to enable them to provide for these days, and to rejoice and feast as well as their rich brethren.

**הכל חייבים לשמוע מקרא מגילה ומבטלין תלמוד
תורה לשמוע מקרא מגילה :**

It is incumbent upon both sexes, and even children,

to hear the reading of the **מגילה** history of Esther, even those who are constantly occupied in studying the law, and are therefore exempted from other duties, are obliged to hear the reading of the history of Esther; which must be read in the night, and repeated in the morning of the fourteenth; but in Shushan, the king's residence, and those cities that have been fortified in the time of Joshua, the son of Nun, the reading and feasting should be on the fifteenth.

אין אומרים הלל על הנס הנעשה בחוצה לארץ :

That part of the Psalms called **הלל** (Hallel), ordered to be sung by the congregation in the Synagogue, on all our festivals and holidays, are not to be said on that day. The reason thereof is, that **הלל** (Hallel) begins with the words **ה' עבדי** "Praise ye the Lord; praise ye, servants of the Lord;" and as at that time, notwithstanding our miraculous escape, and the prevailing over our enemies, we remained still subjects and servants to the King of Persia; therefore the reading of the history of Esther is instead of **הלל** (Hallel), and answers the same purpose. That history must be read from a roll of parchment written with care and perfection, equal to our **ספר תורה** Sacred Law. The blessing before the reading, to the Holy One of Israel, and their Almighty Redeemer, is to be made by the reader, and answered and affirmed by the congregation with the word **אמן** (amen).

The congregation must hear the reading attentively, and many verses, after having been heard from the reader, are to be repeated by the congregation with shouts of joy and gratitude to God **וכל זה לפרסום הנס** to declare and make manifest the miraculous escape from the intended general massacre of all the Israelites, both young and old, little ones and women, in one day, and the spoiling of their property; and praises are to be offered to the Lord God of Israel, for having delivered us in those days from death to life, from darkness to light, from grief and sorrow to joy, from a state of debasement and degradation to a state of exaltation; as it is recorded in this history — **כי נפל פחדם על כל העמים** that all the princes and rulers revered the Jews; for the fear of them fell upon all the nations, according to the words of God : **ואף גם זאת בהיותם בארץ אויביהם • לא מאסתי • ולא געלתים לכלותם • להפר בריתי אתם כי אני ה' אלהיהם :**

“ And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them, and to break my covenant with them : for I am the Lord their God.” (Lev. xxvi. 44.)

We find in **מסכת מגילה** the volume of Megilah, **באחד באדר משמיעין על השקלים** that on the first day of the month Adar, the twelfth, it was usually proclaimed, that the time is near that every Israelite should bring to the treasurers of the Holy Temple his

השקל the half of a שקל (Shekel) a certain weight of silver, in order that every Israelite should have his share in קרבן תמיד the daily sacrifices that were offered in the Temple, morning and evening; for with that silver were bought the daily sacrifices during the whole year, from the first day of ניסן Nissan till the next ניסן Nissan.

In memorial of that, it is now customary for every Israelite to bring his מחצית השקל half of a shekel, before the reading of the מגילה Megilah, to the Synagogue, where the treasurers of the synagogue attend to receive it. Our sages observe the great difference between king Solomon the wise and Ahasuerus, king of Persia and Media: the first said—

תרתי בלבי למשוך ביין את בשרי • ולבי נהג בהכמה
 “I sought in my heart to strengthen my flesh with wine, yet leading my heart with wisdom” (Ecc. ii. 3): so as the wine should not strike to the heart. But king Ahasuerus conducted himself very differently; he drank till the wine struck to his heart, as כטוב לב ביין when the heart of the king was merry with wine (Est. i. 10.), which was the cause of the sorrowful event of the death of the queen Vashti, and the great grief and sorrow of the king. Let the words of our sages serve you as a valuable lesson: namely, that whenever you rejoice and feast on פורים Purim, or on any other festival, let the wine strengthen your flesh, but beware that it strike not to your heart; you will then act according to the Divine precept שמרתם

את נפשותיכם to keep your soul from transgression,
and your body from illness.

הלכות צדקה

The Laws of Charity.

The Laws of Charity are placed among the laws of Purim (in imitation of the celebrated work, called שני לוחות הברית the two tables of the covenant, as observed in the introduction to the second part).

כי יהיה בך אביון מאחד אחיך • באחד שעריך • בארצך
אשר ה" אלהיך נתן לך • לא תאמץ את לבבך • ולא
תקפוצ את ירך מאחריך האביון : כי פתח תפתח את ירך
לו • והעבט תעביטנו • די מחסרו אשר יחסר לו :
השמר לך פן יהיה דבר עם לבבך בליעל לאמר קרבה
שנת השבע שנת השמטה • ורעה עינך באחריך האביון
ולא תתן לו • וקרא עליך אל ה" • והי" בך חטא : נתון
תתן לו • ולא ירע לבבך בתתך לו • כי בגלל הדבר
הזה • יברכך ה" אלהיך • בכל מעשך ובכל משלח ירך :
כי לא יחדל אביון מקרב הארץ • על כן אנכי מצוך
לאמר • פתח תפתח את ירך • לאחריך לענייך ולאביונך
בארצך :

“If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand against thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that

which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." (Deut. xv. 7—11.)

We are instructed by the royal moralist:—

עשיר ורש נפגשו • עשה כלם ה'

"The rich and poor meet together: the Lord is the maker of them all." (Prov. xxii. 2.) The spirit of this verse is: Let not prejudice suppose that the state of poverty should always be considered as a chastisement, and consequently an act of **מדת הדין** retributive justice; for ה' the Lord (which ineffable name of God is **מדת הרחמים** the attribute of mercy), makes them both rich and poor; which may be compared to a wise and skilful physician, who, after having well examined the constitution and cause of illness of two patients under his care, prescribed for one a high and rich diet, and for the other, a low and poor diet, for their cure and restoration to health.

We may yet discover in the above verse more valuable information. The royal moralist has placed before us the dangerous effects of wealth and poverty, שְׁתֵּים שְׂאֵלְתִי מֵאַתָּךְ • אֵל תִּמְנַע מִמֶּנִּי בִטְרָם אָמוֹת : שׁוֹא וּדְבַר כֹּזֵב הִרְחַק מִמֶּנִּי • רֹאשׁ וְעֶשֶׂר אֶל תִּתֵּן לִי • הִטְרִי פָנַי לֶחֶם חֲקִי : כֵּן אֲשַׁבַּע וּכְחַשְׁתִּיו • וְאָמַרְתִּי מִי ה' וּפֶן אֹרֶשׁ וּגְנַבְתִּי • וּתְפַשְׁתִּי שֵׁם אֱלֹהֵי :

“Two things have I required of thee: deny me them not before I die: Remove from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me; Lest I be full, and deny thee, and say, Who is the Lord? (the dangerous effect of riches) or lest I be poor and steal, and take the name of my God in vain.” (Prov. xxx. 7—9.)

The moralist has therefore likewise instructed us of the salutary effects of both conditions, the opulent, and the indigent; and, which may also be regarded as a preventive and antidote to the dangerous effects of the two conditions, as stated in the last verse: namely, “עֲשִׂיר וְרֵשׁ נִפְגְּשׁוּ” the rich and the poor meet together,” there the word נִפְגְּשׁוּ (meet together), is expressive of the free access and admittance of the poor to the rich. The word נִפְגְּשׁוּ alludes to the circumstance that the rich meets the request of the poor in relieving him from his distress, and accompanies that relief by a kind reception and consolation.

“עֲשֵׂה כָלֵם ה'” the Lord is the Maker of them all. The term עֲשֵׂה *Maker*, in the English text, signifies also in the Hebrew text, edifier, rectifier, and im-

prover; and the second part of the verse bears the following sense: that the Lord has established in this world the rich and the poor, in order that the one should be edified by the other, viz.: the poor by his humble condition, and the rich by acts of charity and benevolence: they will also be prevented from the above specified dangerous tendency, the poor having been kindly received, consoled, and relieved, will most probably not venture his life nor honour, by stealing; and the rich, who has already made the acquisition of meekness, to countenance the poor, and to patronize him, according to the will of God, will surely not deny God.

The construction of the above verses is founded on in the following words of our Sacred Law:—

ובקצרכם את קציר ארצכם • לא תכלה פאת שדך
לקצר • ולקט קצירך לאתלקט: וכרמך לא תעולל •
ופרט כרמך לא תלקט • לעני ולגר תעזב אתם • אני ה'
אלהיכם: לא תגנבו • ולא תכחשו • ולא תשקרו איש
בעמיתו: ולא תשבועו בשמי לשקר • וחללת את שם
אלהיך • אני ה' :

“And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest, and thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger: I am the Lord your God, ye shall not steal neither deal falsely, neither lie one to another, and ye shall not swear by my

name falsely, neither shalt thou profane the name of thy God : I am the Lord. (Lev. xix. 9—12.)

By a critical investigation of the above verses, we shall discover their true and genuine sense, namely, that it appears very strange that the first part of the following verses is given in the plural number, and the second part is given in the singular, as the verse—“When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest;” and at the end of these, it is again in the plural, as : “I am the Lord *your* God :” likewise in the first part of this verse, it is in the plural ; “ye shall not steal” : and at the end of the same verse, it is in the singular ; “neither shalt thou profane the name of thy God.” In the first verse, the proprietor of the field or the vineyard is reminded, that, as the poor and stranger are entitled to the small portion of the increase of his land, by the command of God, they should be regarded as partners in the reaping of his harvest ; and this part of the verse is, therefore, placed in the plural ; “When ye [alluding to the proprietor of the field, and the poor] reap the harvest of your land :” he is then commanded to treat them as partners with the utmost respect, namely ; “Thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest, and thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard, thou shalt leave them for the

poor and stranger; I am the Lord your God." The end of this verse is, in the plural, expressive: 'I am the God of the poor as well as I am your God; and it is therefore my absolute desire that you regard him as a proprietor, and leave the corners of the field for him to reap.' Be cautious, therefore, to give to the poor that which is allotted to him by the Law of God, without offending or insulting him, lest you should be the cause of the dangerous effects of poverty, and accessary to his crimes; this is therefore given in the plural: "Ye shall not steal, neither deal falsely; neither lie one to another; and ye shall not swear by my name falsely. Neither shalt thou profane the name of thy God," alludes to the proprietor of the land only, and is therefore in the singular.

The many observations made on the treatment of the poor and needy, may be found in the plain and simple sense of the words of my first text; and it is therefore needless to be repeated.

I shall close this section with a valuable lesson to all men; but most particularly to men of superior qualifications and easy circumstances.

כֹּה אָמַר ה' אֵל יִתְהַלֵּל חֵכֶם בַּחֲכָמָתוֹ • וְאֵל יִתְהַלֵּל
הַגִּבּוֹר בַּגְּבוּרָתוֹ • וְאֵל יִתְהַלֵּל עֲשִׂיר בַּעֲשָׂרָו : כִּי אִם
בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל • הַשְּׂכֵל יוֹדַע אוֹתִי • כִּי אֲנִי ה'
עֲשֶׂה חֶסֶד מִשְׁפָּט וְצִדְקָה בָּאָרֶץ • כִּי בָאֵלָה חֲפִצְתִּי
נָאֻם ה' :

"Thus saith the Lord: let not the wise man glory in his wisdom; neither let the mighty man glory in his

might: let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." (Jerem. ix. 23, 24.)

Experience has taught us that men of the above qualifications have often proved destructive to the world, and at last to themselves: therefore, "let the wise man not glory in his wisdom, neither the mighty man in his might; nor the rich man in his riches," 'but in that which is effected by these qualifications, which cannot be better obtained than by understanding and knowing me; and they will find, that I, the Lord, being omniscient, exercise loving-kindness; and as omnipotent, I do justice; and with my riches I exercise righteousness and charity; for in these do I delight, and these qualifications were granted to men that they should imitate my attributes.'

[The author has to apologise for inserting the following portion of his work in this place, as it ought, in strict propriety, to have appeared previously, in page 201; but ill health, during the printing of his work, prevented his giving that close attention to this latter part which he ought to have done; and he did not discover the omission till it was too late.]

לקחת ארבעה מינים • ולשמוח לפני ה' :

The Precept of taking four Species of Vegetable Productions, and rejoicing before the Lord.

ולקחתם לכם ביום הראשון • פרי עץ הדר • וכפות תמרים "וענף עץ עבות • וערבי נחל • ושמתם לפני ה' אלהיכם שבעת ימים :

"And ye shall take you on the first day (of the feast) a beautiful fruit of the tree, and a branch of a palm-tree, and branches of a thick-leaved tree (a myrtle), and willows of the brook ; and ye shall rejoice before the Lord your God seven days."—(The translation of this verse in the English Bible is very strange.)

The above four species are explained typically by the learned commentators ; but the first and plain reason of this precept, is, that the Feast of Tabernacles is also called חג האסיף the Feast of the Harvest ; and the taking of the above four species, every one the best of its genus, will stimulate the rejoicing, and rendering thanks to God for the abundance of the harvest.

The seventh day of the feast is called הושענא רבה the day when many prayers are offered up to the Eternal God for the blessing of the waters ; and it is therefore customary for every one to take a bunch of willows of the brook called הושענא *Hoshena*, agreeably to the name of the prayers of this day : and a certain prayer is offered up בשעת חבוט ערבות in the time of beating off the bunch of willows ; which

beating-off should be very moderate, in regard to the half-holidays; and, as this day is the **גמר חתימה** last day of the **ימי הדין** days of judgment, the whole night thereof is passed in reading **משנה תורה** Deuteronomy, Psalms, and the study of the Mishna.

The eighth day is called **חג שמיני עצרת** the Feast of Solemn Assembly, wherein prayers are offered up, that the rain should be **לברכה** for a blessing and abundance.

The last day of this feast is also called **שמחת תורה** the Day of Rejoicing over the Sacred Law. In the time of our Holy Temple, it was likewise called — **שמחת בית השואבה** the rejoicing of the drawing of the water, according to the verse —

ושאבתם מים בששון ממעני הישועה :

“And ye shall draw water with joy from the fountains of salvation.” The Law of God is divided into as many portions as there are weeks in the year, and every Sabbath a portion is read, and it is on the above day that the last portion of the Law is read; it is, therefore, called **שמחת תורה** the Day of Rejoicing over the Law; and it is followed immediately by the reading of the first portion, to indicate that there is no real beginning nor end to the Divine Law; for had sin not obscured the spiritual sight of man, he would have discovered the secret sense of the Law, which is but **צירופי שמות** the combination of the sacred names of God; and therefore if one letter should be omitted in the **ספר תורה** Divine Law, even from the sentence

: ותמנע היתה פלגש לאליפז בן עשו : “ And Timna was concubine to Eliphas, Esau’s son” (Gen. iii. 21),—the sacredness of that ספר תורה would, by that omission, become diminished and rendered פסול imperfect and improper to be used in our Synagogue till it be rectified ; and although the above historical sentence, in its first and plain sense, might appear to you of no moment, yet, in the sacred sense of the Law of God, which entirely consists of צרופי שמות a combination of the sacred names of the Eternal, the deficiency of one letter in that verse, is of the same importance as the omission of a letter in the Ten Commandments.

In support of the above truth, that there is no real end to the Divine Law, I shall close this section, by placing before you the coherence and connection of the last verse in Deuteronomy with the first verse of Genesis.

It is evident, that, by the wonders and miracles that God wrought in Egypt, his Holy Name, as the Eternal God and Creator, was known and feared throughout the world, as we find by the caution given to the King of Egypt “ בואת תדע • כי אני ה' ” “ By that thou shalt know that I am the Eternal God and Creator ;” for the works of nature can only be changed by the Creator of nature : and that is forcibly expressed by the connection of the last verse with the first verse of our Holy Law : —

לכל האתת והמופתים • אשר שלחו ה' לעשות בארץ

מצרים • לפרעה ולכל עבדיו : ולכל ארצו : ולכל היד
 החזקה • ולכל המורא הגדול • אשר עשה משה לעיני
 כל ישראל : יתאמת • בראשית ברא אלהים את השמים
 ואת הארץ :

“In all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all that great terror which Moses shewed in the sight of all Israel ;” and this proves and establishes that in the beginning God created the heaven and the earth.

מאמר חמישי בו ידובר משכר העולם הבא לנשמתו :
*The fifth treatise on the future reward, and eternal sal-
 vation of the soul.*

Our sages, when speaking of future reward, used the following words : —

התקן עצמך בפרוודר כדי שתכנס לטרקלין :
 “Prepare yourselves in the vestibule, that you may be admitted to the presence chamber.”

This life is but the threshold of eternity, which will be an everlasting day of joy to those who abstain from sin on earth: and when the soul's great faculties and powers shall have been cultured and exercised in virtue, matured by study, disciplined by care, and made subservient to the great design, it will be removed to more congenial climes. When men's capacities shall have received their due degree of discipline on earth they will then attain their ultimate perfection, and there enjoy the harvest of their toils, rising in glory,

eminence, power, and prosperity, as they on earth excelled in virtue and wisdom.

The instinctive propensity of the soul of man, which stimulates to incessant efforts for the attainment of complete happiness, plainly intimates that permanent felicity is essential to the perfection of a divine nature; but the experience of mankind conclusively testifies that the ultimate happiness of a spiritual being is manifestly reserved for a future state of intellectual existence, and not attainable in this terrestrial life.

Vainly the human mind pursues the ardent wish, the propulsive desire—from the early dawn of opening manhood, until the declining evening of life; but unavailing are all its efforts, and ineffectual all its attempts:—it grasps at substances, and infolds a shadow. The final felicity of an immortal being can only be attained in the incorporeal regions of celestial blessedness. No situation in society, however elevated, can induce, nor rank, however dignified, command it: the sequestered peasant courts it in the retirement of his humble cottage,—the monarch sighs for its possession on his imperial throne. Death only can transmit the earth-bound spirit to its native heaven: then, and then only, will the unshackled soul realize its pious hopes, and consummate its ardent aspirations.

Man shall exist hereafter: immortal is his soul: and this eternal truth his soul had known, though never priest had preached it in his ears; nay, though

the great Creator had withheld his gracious revelation from mankind—that holy compact with his creature, man; had its inspired tongue been silent on this theme, and righteous Heaven concealed its blessed purpose, man's own internal feeling had declared the glorious truth coeval with his being.

As the faculties of the soul are only perceived by man, through the medium of its agent the body, it follows that the reward of the soul and its prosperity, when separated from the body, cannot be comprehended; and many writers have been therefore induced to represent that reward, in terms wholly relating to material things which are inconsistent with the nature of a spiritual existence.

The spiritual reward of the soul, when separated from the body, is given by our sages in the following few words—

העולם הבא • אין בו לא אכילה • ולא שתיה אלא
הצדיקים יושבים • ועטרותיהם בראשיהם • ונהנין מזיו
השכינה :

In the future world there is neither eating nor drinking, but the righteous are sitting, with crowns (glory) on their heads, and are gratified by the enjoyment of the lustre of the Divine Presence.

In order to render the words of our sages fully intelligible, it is requisite to place before you the following observations:—

Our חושים senses, are five—

חוש הראיה • חוש השמיעה • חוש הריח • חוש הטעם •
חוש המישוש :

the sight, the hearing, the smell, the taste, and the touch; three of these senses bear a spiritual sense as well as a corporeal one, and are therefore used to express the Divine actions: as, "וירא ה'" and the Lord saw (a spiritual sight), "וישמע ה'" and the Lord comprehended, and "וירח ה'" את ריח הניתוח and the Lord smelled the sweet savour, i. e. he was pleased to accept the burnt-offering of Noah, or he attracted to himself the sweet savour of the good action of Noah, and it is therefore expressed by the word "וירח" and he smelled, which is done by attraction; but the two other senses, the taste, and the touch, are merely corporeal and animal.

The words of our sages are now full of intelligence, and the reward of the immortal soul is rendered clear and open, that it may be comprehended by every capacity.

The immortal soul is spiritual, and cannot be otherwise rewarded than by spiritual gratification, which consists in the enjoyment of the lustre of the Divine presence, as expressed by the words "ונהנין מזיו השכינה" that blissful state is perfect, and cannot be disturbed and interrupted by the frailties of nature, for "העולם הבא אין בו לא אכילה ולא שתיה" in the future world there is neither eating nor drinking, nor any sensual or carnal sense; that complete felicity is neither precarious nor subject to change, for "צדיקים יושבים" "the righteous are sitting," is expressive of being established in that prosperous situation for ever; and their crowns on their heads,

indicates that their glory is not precarious; for it is only to be attributed to their virtuous actions which are the reward itself.

Is it not rapturous happiness to know that a compassionate God regards his children with parental care, and in his good time will recompense their faith and piety? Where is the soul that rejoices not in the thought?—An age of glory for an hour of pain! In this exalted Being be all our trust—on his transcendant mercy let us repose; for happy indeed is their portion whose hope and refuge is in Israel's God.

שֵׁשׁ עֶשְׂרֵה עֲקָרִים לַהֲרַמְבַּ"ם :

The Thirteen Essentials of our Sacred Law, according to Maimonides.

והם מציאת השם * ואזירות * והרחקת הגשמות * ושהוא קדמון *
 ושראוי לעבדו ולא לזולתו * והנבואה דכל נביאי אמת וצדק *
 ונבואת מ"רצ"ה למעלה מהם * ותורה מן השמים * ושלא תשתנה
 התורה * וידעת השם * ושכר ועונש * ומשיח * ותחיית המתים :

Thou shalt, in the first place, believe that there is above all beings, One who is the cause of all causes, and the end of each — immutable, and to whose perfections no limits can be assigned.

Thou shalt also believe that He is not corporeal, nor his power like unto ours, either of such as are intermixed or unmixed with matter.

He is one, not by unity of quantity : for, to his nature, in whatever form it may be considered, multitude and division are alike impossible.

No attribute of necessity can to him be conjoined : so as to form a component part of him.

He possesses a comprehensive knowledge of all our particulars, and, through the attributes of justice and mercy, which are essential to the character of a wise leader, he will recompense and chastise.

He is Eternal, and never has ceased to be so, and to him alone is due worship and adoration. All others have been created, and merit no worship.

Human nature is, among all mutable beings the most excellent; but that within, which is immortal, is more noble.

The seed of Israel are the people of the Eternal, the flock of his pasture, the chosen among men, and the treasure of creation. Therefore is the providence of God more particular, and his attention to their actions more minute.

Through the love which he bore towards them and their fathers, he caused them to inherit a Holy Law which knows no change.

It was delivered through Moses, the prince of all pastors, the superior of all prophets that ever have existed.

Moreover, he caused them to inhabit a chosen land, the source of all true perfection and blessings of the earth.

They have been nurtured in certain sciences, and possessed purity of knowledge; for which reason they were denominated, the first people in wisdom and science.

But afterwards, their transgressions separated between them and God. The splendour of Providence was obscured; their land was desolated, their Holy Temple destroyed, and they were led away captive by their enemies.

The nations in whose land they sojourned, held them in derision, and despised their dispersion.

But the time will come, when all their peculiar grandeur will return as in their first state; when the kingdom of the house of David shall be re-established. Then wisdom will shoot up, their glory increase **ומלאה הארץ דעה את ה' כמים לים מכסים** and the earth will be full of the knowledge of the Lord, as the waters cover the sea. May our eyes behold it, and our virtue accelerate it!

The accomplishment of all temporal good, will be the resurrection with the same body and soul that were first united, by which will be made manifest the works of God, which are terrible and great.

ברוך ה' לעולם אמן ואמן :

Blessed be the Lord for ever.—AMEN and AMEN !







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